THE CHRIST OF THE CLASS ROOM

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THE CHRIST OF THE CLASS ROOM

How to Teach Evangelical Christianity

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BY

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TO

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INTRODUCTION

THIS book has been written because of a conviction that, if religious education is to be Christian, it must find its primary ideals, its guiding principles, and its technique in the teaching ministry of Jesus Christ. The technique which he made use of and the theory which lay back of it, as he mediated "the bread of life" to actual human beings, were given the supreme, pragmatic test. He used them successfully to launch the most significant educational movement recorded in human history. He had practical results of the highest order. He was a uniquely superior teacher. He used the teaching process, effectively, to accomplish his purpose of making righteousness of conduct, even the "righteousness of God," available to his disciples. He knew how and was able to teach faith to his followers. As a result of their learning, under his guidance, they reduced this concept, the righteousness of God, to actual experience. Here is the immortal norm and pattern for Christian, religious educators.

After twenty years of thoughtful observation and study, the writer is forced to conclude that certain modern trends in the American, religious education movement are out of line with this priceless Christian heritage. They reflect the influence of two kinds of leaders. First, those who have undertaken to carry over, into this field, unadapted principles and modes of procedure which have been developed in the field of secular education. Second, those who have

shown a conservatism amounting almost to superstition and have decried any attempt to control spiritual development. The sincerity of these leaders is not questioned. But it is feared that in their eagerness to locate pomegranates, figs, and big bunches of grapes, they have overlooked the giant sons of Anak.

The fascination of controlled processes that yield objectively measurable results—results that lend themselves to statistical interpretation, have blinded the eyes of some, so that they have failed to see clearly and to appreciate the essentially subjective, mystical, and qualitative values that lie at the very heart of developing, religious experience—as Christianity defines religion. On the other hand, reverence for the mysterious functioning of the spirit of God and the supposition that the presence of God is found only where miracles set aside the orderly processes of His creation, have led others to conclude that it is almost sacrilege for a human being to intrude into those areas of experience where God is mediating His life directly to a human being and to presume to facilitate the process of spiritual illumination or of regeneration and subsequent development.

This book is not in any sense controversial. It is not intended to call anybody to task for his perverse educational or noneducational ways. It is the opinion of the writer, that any such attempt would be unworthy of the theme in hand. Christian, religious education is now rapidly finding its way toward a theory and a practice that are consistent with the essential genius of the Christian faith and that are permeated with its original, spiritual contagion. To strengthen and enrich these trends is

the sole purpose of making the following inadequate and unworthy analysis of the mode of teaching used by the founder of that faith. May the day be hastened when religious education, as maintained in our Christian, evangelical churches, will have the full sanction and warrant of the religion of Jesus Christ and of his way of propagating that religion!

The mind of organized Christianity is saturated with the interpretation of Jesus Christ as Savior. The tremendous influence of Paul's theology upon every century of Christian thought, subsequent to his life, is, in large measure, responsible for this fact. Christianity has entered deeply into the priestly ministry of Jesus Christ. It is well that it has. Indeed, it should enter still more sympathetically and vitally into his redemptive purpose and passion. It will be a sad day for organized Christianity when interest in the outcomes of evangelism wanes.

But the greatest practical efficiency in carrying out this purpose of saving mankind from unrighteousness will not be realized until organized Christianity understands the possibilities of evangelistic, religious education. A study of Jesus Christ, the Savior, clarifies the redemptive purpose or objective of Christianity. A study of Jesus Christ, the teacher, reveals the technique of this redemptive process, as facilitated and mediated by those multitudes of teachers upon whom, particularly, Christianity must depend for its own conservation, continuity, and transmission to succeeding generations. Christian education, when properly understood, is simply an effective, Christlike way of doing for those whose righteousness is immature, defective, or blighted by moral delinquency, what Jesus Christ

accomplished as a teacher, working with individuals and with a group of chosen disciples. The gospel of Jesus Christ can be taught as well as preached; it can be learned as well as heard. Christian educators need to master the technique of teaching the gospel so effectively that it will be learned, not partially learned, but learned in all the ways by which learning is achieved.

The writer is deeply convinced of the fact that the evangelistic, the redemptive, the missionary program of organized Christianity, will continue to lag until there is a widespread and intelligent appreciation of the primary, saving function of Christian educators. Jesus Christ, as a Savior, skilled in effective ways of rescuing men from unrighteousness and from immature righteousness, could not help being a teacher. As an effective teacher of the Christian faith, he could not help being a Savior. The two are not incompatible. They do not get in each other's way. They are interdependent and complementary, two aspects of the same majestic process.

Another conviction which lies back of the writing of this book is that the teachers and directors of religious education who intend to do their work in Christian churches, should make a devout and thoroughgoing study of Jesus Christ, the teacher, and make this study a central, primary, and indispensable part of their training. There has been a relatively excessive emphasis upon process, technique, practice, objective standards, and too little upon spiritual content and personal devotion and consecration to the Savior and Teacher of mankind and to his unfinished task. The true meaning and nature of the Christian faith should be firmly grasped concurrently with the mastery of

teaching technique. Jesus Christ was more than a technician. Mastery of process may lead to a sense of technical superiority and to professional consciousness, but it may become, also, a serious liability, unless it is subordinated to a sustained desire to share the redemptive and creative passion and vision of Jesus Christ and a profound reverence for the church which he established, as the primary and accredited agency of Christian education.

Jesus Christ was recognized by his contemporaries as a teacher. He was called Rabbi—even Rabboni. In the King James's version, he is referred to sixty-six times, as Master. In fifty-four of these instances, the Greek word which is translated Master is *didaskalos* which means teacher, schoolmaster.[1] What he did to help mankind to realize God and His righteousness can best be designated as teaching. Under his guidance, men and women learned how, by faith, to realize the righteousness of God. He coached and commanded his chosen disciples to teach even as he, himself, had taught. He was both teacher and teacher of teachers. Let him teach the teachers of to-day and much of the current criticism of "religious education" will vanish and the natural contagion and saving power of Christian education will be felt!

A learned Oxford professor, Bonamy Price, writing on the subject of political economy, made the following statement: [2]

No laborious employment can be extensively carried on without the existence of some notions as to the right way of working,

[1] Cf. Article by Carey Bonner, "The World's Christ, the Teacher of all Teachers," *International Journal of Religious Education,* Dec. 1924.

[2] B. A. Hinsdale, *Jesus As a Teacher* (St. Louis, Christian Publishing Company, 1895), p. 228.

and the most fitting methods for attaining the end desired. It is a mistake, though a very common one, to suppose that practical men, as they are called, are destitute of theory. The exact reverse of this statement is true. Practical men swarm with theories, none more so. They abound in views, in ideas, in rules which they endow with the pompous authority of experience.

One of the primary needs of our church school teachers is to have their thinking concerning the theory and practice of religious education thoroughly saturated with knowledge of, and sympathetically orientated with regard to Jesus Christ's teaching ministry.

This analysis of the great teacher has been made with the thought in mind, that a new appreciation of the teaching mastery of the Savior of mankind will help to redeem the religious education movement from some of the evils which have made it unacceptable to large numbers of evangelical, Protestant Christians. In his teaching, both mystical and practical, both credulous and critical attitudes are clearly seen. A new epoch of confidence in religious education based upon a marked increase in its spiritual power and contagion will come as a result of an intelligent and ardent study of the method which Jesus used—a method which was inevitable, in view of the nature of his message, his subject, his personality, and his ministry.

Hence this third conviction which has led to the production of this text. The teacher-training curriculum of the Protestant evangelical churches has been excessively subject-centered or textbook centered. Both experienced and inexperienced teachers who are in need of training, should study more than they are studying modes of teaching procedure as demonstrated by the most superior teachers. To be trained in teaching, they should make a

study of teaching at its best. There should be more of supervised or guided observation of the most competent teachers, while they are teaching. There is no substitute for this emphasis in teacher training. Phenomenal progress in leadership training has been made by the International Council of Religious Education and by its constituent church bodies. But a new emphasis is greatly needed, at the present time. This need can be met with greatest directness, economy, and success by a reverent, critical study of the actual teaching procedures of Jesus Christ, the master teacher!

In order to facilitate the use of this text as a study guide, leading to an intelligent appreciation of the Christ of the class room, at the close of each chapter there are listed several, suggested lines of investigation. It is hoped that these points of approach, taken in their entirety, constitute a comprehensive outline study of his teaching ministry, in terms of the techniques of class-room procedure. In order to facilitate this study still further, special consideration has been given to the selection and arrangement of suggestive source materials, taken from the general field of modern, educational literature.

The author does not pretend to be professionally skilled in Scriptural exegesis. This is not, primarily, an exegetical study. But, naturally, the basic materials used include the Gospel narratives. Scriptural references have been indicated with sufficient frequency, he trusts, to make it evident that he has tried, sincerely, to keep this study in perfect accord with New Testament Scriptures, though, for the most part, the terms of educational theory and practice have been used.

The Bible quotations used in this text are taken from the Weymouth translation and are used by permission of the Pilgrim Press. Other permissions to use coyprighted materials have been granted by various publishers. These are carefully indicated in footnotes. For all of these, the author wishes to express his gratitude. He is under special obligation to Miss Genevieve Porterfield for invaluable and faithful service, especially in the bibliographical aspects of this study. For valuable assistance in reading proof, the author wishes to express his appreciation to Professor F. A. Hoerner and Mrs. D. H. Cashion.

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CHAPTER I

JESUS, THE MASTER TEACHER

Five Characteristics of Competency in Teaching

Objectives clearly conceived and evaluated
Mastery of subject matter
Devotion to one's pupils
Skill in the technique of teaching
Personality, a teaching asset

Jesus, a Competent Teacher of Religion

His objectives for individuals and for society
His amazing knowledge of his subject
His educationally motivated self-sacrifice
His mastery of the technique of teaching
His God-centered personality

Jesus' Fivefold Competency in Teaching Religion

CHAPTER I

JESUS, THE MASTER TEACHER

A STUDY of Jesus Christ's mastery, as a teacher, may be made, first, by noting the chief characteristics of competency in teaching, as defined by the science of education, and, second, by a careful analysis of his manner of teaching, viewed from the standpoint of these scientific criteria.

FIVE CHARACTERISTICS OF COMPETENCY IN TEACHING

There are five, outstanding characteristics of a masterful teacher. We are considering, in this study, a teacher who is eminently competent to teach general subjects, though the analysis is particularly suggestive of what constitutes superiority in teaching religion. Anyone who would teach the subject of religion or any other subject, effectively, should give heed to five standards of competency.

First, such a teacher has clearly and intelligently in mind the anticipated outcomes or objectives of his activity, as registered in the personalities of his pupils and in social groups. His teaching is efficiently effective; it is purposeful.

Second, he possesses dependable and comprehensive knowledge of those materials and activities which contain

these objectives or which can be used most effectively in helping his pupils to realize them.

Third, he has sufficiently sympathetic insight into the nature, structure, and functioning of human personality and of social groups to make it possible for him to meet the learning needs of each. He knows what kind of help they need in order to live a more victorious and satisfying life.

Fourth, he has acquired skill, of a high order, in mediating the subject matter of the curriculum in such a way that the learning needs of his pupils will be met with the greatest economy and permanency. He is master of the technique of teaching.

Fifth, his own personality is an outstanding demonstration of that which he is trying to help others achieve. His own usefulness in society, the qualities of his personality, are an inspiration and challenge to those who learn under his guidance.

Anyone who would be a masterful teacher, either as a professional worker or as a volunteer and on an avocational basis, should "study to show himself approved" (Tim. 2:15) with reference to these fivefold standards of teaching efficiency.

Objectives clearly conceived and evaluated. To have an objective clearly in mind, as one teaches, is to take a long stride toward economy in the use of resources and effectiveness in achieving results. The one who teaches with an intelligent purpose has an available standard for judging successes or failures. His activities are full of rhythm and climax. He recognizes crises when they occur. He makes progress as he proceeds. His work is not measured in

terms of the time schedule, alone. There is a real point to his "going the second mile" (Matt. 5:41) on certain occasions.

The purposeless teacher is not so. He is like an unstable, doubleminded man (James 1:8). He is like the chaff which the winds of circumstance blow about. A man in an automobile may be driving ahead at the rate of fifty miles per hour but going nowhere in particular. When he comes to a corner, he doesn't know which way to turn. The one who is just a teaching unit—just going through the motions of teaching—is in danger of being like the purposeless driver of an automobile. He merely imitates the activities of other teachers. He studies his lesson, but to no particular purpose. He greets his pupils, but with no clearly conceived end in view. His work is haphazard and discursive. He reduces portions of the Bible to oral English and characteristic gestures, but why? He even attends teachers' meetings but doesn't quite see what it is all about. His proffered contributions are not always helpful. Having no clearly conceived, or possibly, a falsely conceived purpose, he might just as well vote one way as another on important questions of educational policy. The important thing is just to vote, just to hold a position as a teacher.

On the other hand, the teacher who thinks his task through to the end, tightens up his work in every particular. He knows what he wants to achieve, ultimately, and discerns what are the next steps—the immediate aims. What he does at any particular class session, counts. The lessons have a cumulative effect. He goes straight ahead. He is consistently constructive. There is intelligent con-

trol in his procedure. He makes continuous progress. He knows what comes first and what comes second—or last. His work is coherent. He knows what it's all about.

If an outsider interrupts the intelligently purposeful teacher, while he is teaching, his resentment is direct and instantaneous. He has no time to lose. He recognizes an interruption when one occurs. He knows how to pray, intelligently, to be delivered from evil (Matt. 6:13). He knows when to be indignant, stubborn, or adventurous. When he says anything in the teachers' meeting concerning the purpose of the school and its program, what he says counts and it counts on the right side.

The teacher, with such a purpose, has intelligent control of himself. He knows when to rejoice and when to weep, with reference to what is going on in his class or in the school. He knows where to place the emphasis and where to apply the "law of neglect." He goes to work in a businesslike fashion. There are some things which he wants to get done.

Mastery of subject matter. The teacher who has an intelligently conceived objective has in hand a standard with reference to which, "lesson" materials may be selected, wisely. (A "lesson" is not always a unit of learning!) He has a motive that makes studying each unit of learning a delightful necessity. Wherever he finds literary, historical, scientific, devotional, biographical, or any other kind of material that contains those values which he desires to see incorporated into the personalities of his pupils, he masters it. He is intelligently alert to find that truth which may become the bread of life (John 6:35). He is on the lookout for materials that can be used effectively in carrying

out his purpose. He is like a householder who brings out of his storehouse new things and old (Matt. 13:52). The adopted textbooks or the prescribed "lesson materials" hold no tyranny over him, unless they are obviously suitable as means with which he can do his work. His teaching insight makes him ask, concerning them: "Are they useful in carrying out my purpose?"

Merely to have in mind a well-conceived purpose is not a guarantee of masterful teaching. Intention is good only in as far as it goes. It is one thing for a teacher to intend to improve the personalities of his pupils up to a point where they are worthy to join the Church or are capable of being leaders in the further Christianizing of the social order. But if he doesn't know and use curriculum materials and activities that contain these values, how can he have any but accidental or unconscious success? How can he testify if he has not been a witness (John 3:11)? How can he teach if suitable truth is not in him (John 1:4)? What is he to do if a pupil asks for information and, especially, if that pupil is bright enough to detect an evasive answer?

In the field of religion, there is a vast amount of what passes for knowledge which is not dependable, trustworthy, tested knowledge (Rom. 10:2). There is much of cherished lore [1] in the textbooks and "lesson" leaves used in the Sunday schools of the land. The masterful teacher of religion faces no more difficult task than that of testing the knowledge which he uses. This testing may be both spiritual and critical (1 Cor. 2:14). If he is a Protestant,

[1] *Vide* J. H. Robinson, *The Humanizing of Knowledge,* Chapter V, "On Science vs. Lore and the Current Hostility to a Scientific Attitude of Mind" (Doran, 1923).

he has a right, reverently, to do this. This does not mean that he faces the task merely of checking up on the historic accuracy and literary validity of the materials. There is a mystical test, a pragmatic test, an authoritarian test, and a test of wholesome skepticism, as well as a scientific test that he needs to apply.

Spiritual truths are spiritually discerned. They should be discerned before they are taught (John 17:8). There is such a thing as an eye of faith and a spiritual apprehension that are reënforced with practical insight. In teaching religion, it is possible to be scientifically accurate and spiritually stupid.[2] Modern psychology speaks a most significant word when it says that the subconscious plays a large rôle in the appreciation of values. The teacher of religion who uses the logic of mysticism, judiciously, in his acquiring the knowledge which he is to use, is not necessarily irrational. He does not have to be erratic, just because he is a mystic. He is not, *per se,* subject to scientific criticism. Nor is he subject, necessarily, to the criticism of being impractical. As a mystic, he has as much right to recognize the limitations of mysticism as has the scientist a right to point out the limitations of scientific knowledge.

In acquiring religious knowledge as a step in his preparation to guide and control the learning activities of his pupils, the teacher is under obligation to learn his religion with his whole mind (Matt. 22:37). There is no objection to his proceeding scientifically provided that he recognizes that sense perception is not the only learning activity of which the mind is capable. There is no objection to his

[2] *Ibid.,* Chapter I, "On Mankind's General Indifference to Scientific Truth."

proceeding as a mystic, provided that he recognizes the fact that the subconscious, or certain aspects of the poetic mind, alone, is not trustworthy as a knowledge-getting instrument. There is no objection to his making a searching, pragmatic test of whatsoever things are offered as being true (1 Th. 5:21; Rom. 12:2). But to limit the range and method of his own acquisition of religious knowledge to the trial and error method of learning would be logical folly.

If the teacher uses the logic of skepticism [3] and develops an acute sensitiveness with regard to the limitations of human knowledge, whether acquired as a scientist, as a mystic, as a pragmatist, or as a traditionalist, very well. Let him be a skeptic, a reasonable skeptic. Only let him have a common-sense and reverent appreciation of the limitations, as well as the values of skepticism. Let him learn religion not with any one part of his mind, but with his whole mind. Let him learn what kind of religious knowledge is dependable from every point of view. For life tests truth in many ways. The truth that can be lived by, safely, is not carelessly gathered or tested by a lazy mind.

A teacher who thinks only scientifically on the subject of religion or literature, or music, will make a very poor teacher of these subjects. Though strong in accuracy and fact delineation, he is in grave danger of being weak in appreciation or sense of value. Scientific hypotheses are no substitute for the faith and love and loyalty by which men live and learn.

[3] *Vide* W. P. Montague, *The Ways of Knowing:* Part I, Ways of attaining knowledge: the six methods of logic (New York: Macmillan, 1928).

A teacher who thinks only mystically on the subject of religion, political science, or literature, will probably be a dangerous teacher of his subject, especially in a scientific age. He might easily and without being aware of it, do more harm than good. An unenlightened enthusiast is not a good teacher (Rom. 10:2). He might even discourage the scientific approach to a subject which of all subjects, should be submitted to the test of science. The disposition deliberately to disregard facts in order to cherish irrational sentiments should disqualify anyone as a teacher.

A teacher whose thinking on the subject of religion or literature is characterized chiefly by credulous receptivity or uncritical suggestibility, may feel the authority of the word of God or of orthodox theology or of Shakespeare, but he is in grave danger of falling under the blight of superstition, of magic, of sentiment, or of withering dogmatism. He may easily become irrationally conservative or blindly traditional or foolishly noncoöperative.

A teacher whose thinking on the subject of religion is confined to experimentalism or pragmatism, has no adequate standard by which to choose the religious knowledge which he is about to use as an instrument in making his way toward abundance of life. He reasons thus within himself: "Why not experiment with Confucianism—surely here are exquisite ethical values?" Or he might say: "Why not experiment with Buddhism, surely here is inner peace and tranquillity, and that is what this world needs?" Human experience during the centuries does validate the authority of the Bible. It validates Shakespeare. It is not necessary for every individual to start out *de novo,* and learn everything, experimentally. Other generations

have accumulated some trustworthy knowledge and dependable insights. They have had recognized geniuses. It is evidence of the highest intelligence to recognize the authority of one who, without boasting, said, "I am the light of the world" (John 8:12); "He that hath seen me hath seen the Father" (John 14:9). The span of human life is not great enough for the pure pragmatist to arrive at all the truth which he, as a teacher, needs to have. It is neither irrational nor unscientific to recognize the authority of inspired literature and the wisdom of the accredited, formal teaching of the Church.

If a teacher would "know the stuff" he is going to teach, let him become, first, a learner with all his mind, all his soul, and all his strength. Then he will teach with authority (Matt. 7:29), accuracy, practicability, depth of feeling, and appropriate humility. His knowledge of religion will be dependable, useful, contagious. It will have both depth and breadth and definiteness of limitation. His pupils will go to him, naturally, for life-giving knowledge. They will hear him gladly. When they ask him for bread, he will give them bread (Matt. 7:9). His pupils will rise up and call him a safe guide to religious knowledge. For, they will say, "He satisfied the needs of life in as far as they can be satisfied by learning."

Devotion to one's pupils. The first characteristic of a competent teacher was indicated as that of being intelligently purposeful. Such a purpose, however, needs to be conceived in terms of the developing personalities of the pupils and the fostering of social groups. Everything else in the educational process is subordinate to the welfare of those who are learning (John 10:10). Religious educa-

tion, as every phase of education, was made for the pupil, and not the pupil for religious education.

The needs and capabilities of the pupils are the challenge to which the true teacher responds. To teach religion or literature or any other subject merely because of one's interest in and appreciation of that subject, is to miss the mark in teaching. Said a teacher of literature who was enamored of the classic, literary products of the human mind: "Teaching English would be a life-long exhilaration if it were not for the students." Said a teacher of Latin who was asked if he did not get weary teaching his subject over and over again, to the succeeding generations of Freshmen: "I do not teach Latin; I teach boys" (John 10:10).

If a teacher's primary interest is not that of helping his pupils to get rid of excessive or obtrusive feelings of inferiority, of inordinate feelings of superiority, of irrational fears, of low morale, of emotional instability, of haunting memories of delinquency, or of some other of the many defects of personality, or forms of unrighteousness with which they may be afflicted, and of helping them to rise to their highest possible levels of self-realization, freedom, and social usefulness, he can never become a truly great teacher. His passion should center in seeking and saving the lost and the unrealized elements of superior personalities (Luke 19:10). His interest in the subject matter he is using, in the institution that sponsors the program, in the methods employed, or in his own professional advancement, all should be secondary and subordinate to his desire to benefit his pupils. They must increase, even if this involves his own decrease.

The first law of teaching the Christian religion is this: Seek first the Kingdom of God which lies, as yet unrealized or partially realized, within the personalities of the pupils (Matt. 6:33). Use any materials, any methods, any programs, any agencies, any professional standards that will be of greatest help in achieving this objective (1 Cor. 9:22).

Every truly great teacher is a personal idealist. Beyond or beneath a rough exterior of immaturity, of defectiveness, or even delinquency, he can see that pearl of great price, the potential or emerging Christlikeness of personality. He values this above his own convenience. His sense of relative values makes him rate himself lower than the developing personalities of his pupils. He cannot help being vicarious. It is a joy to him to see his pupils gaining spiritual insight, getting rid of false integrations, cherishing new goals of usefulness, learning whatsoever things are true about God (Luke 15:6). This joy is greater than that based upon his own personal well-being. He loses his life for their sakes (Luke 17:33). He saves them; himself he cannot save (Matt. 27:42). For their capacity to realize religion may be of much greater value than the measure of realized religion found in his own personality.

The competent teacher of religion is one who knows how and is disposed to take upon himself the personality defects of his pupil (John 1:29). He can interpret the terms salvation, regeneration, the baptism of the Holy Spirit, the abundant life, sin, and other theological terms so that they have meaning in terms of human experience or life. He understands what they involve, in terms of human psychology and sociology. He acquires skill as a

personality diagnostician. He is quick to discern the barriers that stultify spiritual growth. He is a mental physician who uses religion as a remedy. To conserve spiritual health and to stimulate wholesome spiritual growth are his "meat and drink."

Problems that have their rise in personality injuries should be traced, by the teacher of religion, back to their original causes. He is concerned with the total life history of his pupils. His imagination goes beyond any mere segment or period of life. He is both reclamatory and preventive; he conserves and saves by means of an evangelistically motivated education. His evangelism is preventive and constructive as well as reconstructive. Because of the law of individual differences, he is ready to become all things in order to win each of his pupils to the highest life of which, by God's grace, he is biologically capable. His specialty is that of ministering to the lost and to the least (Luke 19:10). He rejoices when he has led them to Christ, to the Bible, to the Church, to the bread of life. These two objectives, conceived in terms of the limitations and capabilities of each one of his pupils, are ever with him. He can say with conservation and prevention in mind: "Suffer little children to come unto me" (Matt. 19:14). His reclamatory work is such that one might almost dare to say of him: "Behold a lamb of God that taketh away the sins of his pupils" (John 1:29).

Skill in the technique of teaching. The teacher who knows why he teaches, knows those whom he teaches, and knows what he teaches, is ready to take up the task of learning how to teach. His approach to the subject of method is twofold: first, the nature of the learning process

and second, the nature of the subject matter. The teacher who becomes so enamored with the technique of teaching that he fails to see its nature and function with regard to these two points of reference, is like the barren fig tree (Matt. 21:19). Of what use are trunk and branches and leaves, if there is no fruit? Technical formality may get in the way of teaching. The teacher who insists upon using a certain method of teaching whether or not the pupil learn, is simply stupid.

What shall it profit a teacher to learn how to teach religion if he has no suitable religion to teach? Or, what shall it profit a teacher to learn all about the conventional technique of teaching religion, if he does not take into account the process by which religion is learned by certain individual pupils who call him teacher? Should a man hunt butterflies with a cannon or seek to dam a river with truck loads of salt? Should a teacher consider teaching to be merely spraying the pupils with ideas which are beyond their comprehension?

That method which is life is born of life. Those teaching techniques that have their origin in an intelligent passion of human beings to find out about life and God, may become, and will become a means of grace. If method is born merely in the ingenuity of a student who has studied formal technique, abstracted from life and from the knowledge by which pupils grow, spiritually, it may and probably will become a stumblingblock—a millstone around his neck.

The teacher who is convinced that he must use the project method, or the group-discussion method, or the conversation method, or any other method, whether or not the

pupils learn anything, not about method, but about the subject being taught, clutters up the program. He gets in the way of others who may have less organized knowledge than he about formal method, but who are better teachers. The mere fact that a certain person has taken a graduate course in how to teach religion does not necessarily warrant using him to supplant a teacher in service who has not made a formal study of method in teaching this subject.

If a choice must be made between a teacher who has become a masterful technician but who is ignorant of or indifferent toward the subject to be taught and another teacher whose method is a more or less crude expression of the parental interest in the pupils, loyalty to the church under the auspices of which he is teaching, and personal appreciation of a body of knowledge that had stood the test of life and is based upon reverence for the Bible, the choice would have to go to the latter. Jesus used his disciples while as yet they were amateurs in the method of bearing witness. In teaching religion, the practical experience gained by a teacher may be just as safe and as reliable as a half-baked technical hypothesis that is not seen in all of its implications. The former covers a wider area of life and interest. It is apt to constitute a more effective approach to the total range of experience.

Any method in teaching religion, that grows out of a single logic, such as the logic of science, and that is unsupported by other methods that are the natural outgrowth of other ways of acquiring dependable knowledge, is sure to be defective and incomplete. The logic of science suggests the method of rational analysis and quantitative or statistical measurement. It is constantly asking the question: "What are the facts?" The logic of pragmatism suggests

the project method of teaching. It raises the question: "Of what practical use are the facts?" The logic of tradition or authoritarianism suggests dogmatism or the lecture method for the teacher and memorization for the pupil. It raises the questions: "What, according to the highest authority, are the facts and what do they mean?" The logic of mysticism suggests training in worship and devotion and quiet meditation or adoration and praise. It develops a feeling of congruity for or value concerning the facts. The logic of skepticism points out the inherent limitations of the knowledge acquired by any one of these four procedures. It suggests that each should supplement the others. Its appropriate method is that of critical discussion. There are at least five fundamentally distinct groups of methods that need to be fused into the comprehensive procedure of the teacher, as he guides and stimulates the processes involved in learning religion.

To master all of the varied aspects of teaching technique, growing out of these basic principles of methodology, requires thorough training. Master musicians and master teachers undergo severe discipline. Skill comes by practice under favorable conditions and with the technical goals clearly in mind. Rehearsals are necessary. Hesitation and embarrassment need to be overcome. Awkwardness and self-consciousness have to be gotten rid of. The pupil's mind ought not to be cluttered up with considering how the teacher is teaching when all of his energy ought to go into the task of learning. The glory of art in teaching is to conceal art.

Problems of discipline disappear when the pupil realizes that, under the guidance of the teacher, his personality is being integrated around a higher loyalty, that he is ac-

quiring a larger area of dependable knowledge, or that he is setting out toward a newly conceived goal of anticipated achievement that lifts him out of the limitations of present experience. The final test of the validity of method is whether or not it facilitates the realization of a more abundant life and a richer, stronger personality for the pupil (John 17:8).

Personality, a teaching asset. Any person who works, as a teacher, toward a goal that is conceived in terms of his pupils' becoming religiously improved personalities, who knows religion with his whole mind, who has keen insight into the structure and functioning of human personality, and who has mastered a technique for every exigency in "breaking the bread of life," cannot avoid there taking place many transformations within his own personality. He, himself, naturally becomes an increasingly religious person. His own personality becomes better and better fitted for use as an instrument in teaching religion. What he says and does suggests religion, even when he is not aware of it (John 14:9).

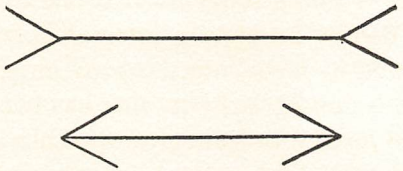
Anything that enriches one's personality is a potential asset in one's teaching religion. It is one thing to have a personality that is religiously integrated but it is quite another matter to have something to integrate. A personality that is poverty stricken, that has but few areas of vital, cultural interest or little glow of achievement, is limited in the number and in the kinds of points of contact it can make with other personalities. What a teacher is, as a person, as well as what he is religiously, conditions his competency as a teacher of religion.

But when a teacher is rich in the range and depth of

his experiences and also, fully devoted to religion, what he is backs up what he says about religion (John 8:46). His character speaks a good word for religion while he lectures, or directs a discussion, or guides his pupils in a group project.

So vitally significant is this personal factor that pupils, for the most part, are apt to be more interested in who is going to teach than in what the particular "lesson" is to be. They would rather take a course in "turnipology" (if there is such a science), under Mark Hopkins, than to carry a course in theism, the sublimest of all philosophies, under Professor Billy Blank. Students, especially immature students, are unable to distinguish between the attractiveness of the teacher's personality and the intrinsic value of the subject matter he is making use of in his teaching. A popular teacher is apt to make his subject popular (John 6:68). It is difficult for a teacher who is personally unacceptable to make religion seem desirable.

Two lines may be the same length, the one placed in an expanding setting and the other surrounded by shortening suggestions. The former will seem to be longer



than it really is, while the latter will be accepted as shorter than its actual length. The personality of the teacher tends to give the subject matter added weight of meaning or power to awaken value judgments. It is one of the

teacher's primary responsibilities to provide for himself those cultural and disciplinary experiences which are most effective in the improvement of his own personality (John 17:19). Then his teaching will make religion acceptable. It will be respected. The pupils' minds will be "set" toward it with eager anticipation. Their interest will be more intense. Even the student who has but an ordinary interest in religion will listen, gladly, to such a teacher. For his own personality will be exposed increasingly to the truth as taught by the personally superior teacher.

But a caution needs to be considered when the advantages of a superior personality are being set forth. Under some conditions, mere personal superiority may be a serious handicap. If it suggests a static finality it may discourage effort on the part of the pupil to register achievement. The true teacher is a learning companion. He, himself, is in the midst of discovery, readjustment, consolidation, clarification. To be a companion learner, he must have his own goals of anticipated superiority toward which he is striving. If the teacher has superior power of sustained application and is spiritually "in training," his unconscious influence and direct example are powerful suggestions to the pupil learner. The most effective teacher of religion is one who, himself, is grandly in the midst of learning religion rather than one who, once upon a time, had a religious experience or who has a blighting conviction that he has arrived, religiously, at enviable superiority.

Of course, it goes without saying, that no teacher who, for his motivation, is dependent upon the adoration or the hero worship of his pupils, can hope to succeed in the

truest sense of success. If a teacher gets his greatest satisfaction in having a feeling of superiority that is occasioned by his pupils' marveling at some aspect of his personality, appearance, or position, unconsciously he may become a tyrant or a selfish demagogue rather than a real teacher (Matt. 13:54). The teacher who has to be adored by his pupils in order to be happy should step aside for almost any other kind of teacher.

JESUS, A COMPETENT TEACHER OF RELIGION

With these five criteria of competency in teaching religion in mind, an intelligent analysis may be made of how Jesus taught. Many studies have been made of the content of his teaching. But there is special need of a study of how he taught. His method in teaching can be made a distinct and separate study. The fact that he was known and recognized primarily as a teacher is of profound significance. It tends to sanction the religious education program of the Christian Church.

His objectives for individuals and for society. The purposefulness of Jesus as a teacher centers in a twofold objective. With individuals in mind, he said, "I have come that they may have life and have it more abundantly" (John 10:10). With organized society in mind, he proclaimed: "The Kingdom of Heaven is at hand" (Mark 1:15). He saw the individual in a social and economic setting. He saw society made up of individuals, each one with his problems of achieving the highest self-realization as well as social usefulness.

To the world's greatest teacher of religion, the biological emancipation of the individual was a constant concern.

He was the avowed enemy of ignorance, superstition, disease, poverty, and moral delinquency, for these stand in the way of abundance of life. The heavily laden were his special concern (Matt. 11:28). The sinner found, in him, a friend (Matt. 11:19). The diseased in mind and body awakened, in him, a physician's compassion (Matt. 9:12). The lowly found him to be a helper. To the sorrowful, he brought comfort (John 14:1). He had compassion for the poor. The immature made a particularly strong appeal to him. His teaching ministry was life giving. To know him was to find life (John 1:4). People lived more abundantly after they had profited by his ministry. He taught them how to live.

His purpose as a teacher determined the areas and the modes of his activity. These were twofold. First, the stimulation and restraint of the biological urges. For instance, he encouraged thrift but denounced avarice (Luke 12:15; Matt. 19:24). He fostered the desire for social recognition but rebuked selfish social climbing (Matt. 20:27). Second, the endeavor to improve the environment, both social and material, within which individuals worked out their respective destinies. His prophetic discernment of injustice, blighting formalism, materialism and other weaknesses of ordered society did not prevent his seeing, by faith, a new social order (Mark 1:15).

A careful study of his teaching situations and how he managed them, reveals consistency and directness of purpose. He chose the materials and methods which he used with primary regard to their serviceability in accomplishing his purpose or in reaching his goals. When his disciples were living at their best and were doing all they

could to help others find their way to fullness of life, he rejoiced. He was grateful for their successes that were in line with these objectives. Thus, the anticipated outcomes of his teaching were being achieved.

His amazing knowledge of his subject. In one of his lectures to teachers, Professor George H. Palmer, of Harvard, advised those who were in the audience never to teach too close to the margin of their knowledge concerning the subject in hand. It is a painful experience when a teacher realizes that he has six minutes more to teach and only about three minutes more of reliable knowledge concerning the subject being taught. Having arrived at the margin, one of two alternatives is possible, to adjourn the class or to fill up the remaining time with irrelevancies.

But our Lord never faced such an embarrassing situation. Indeed, the people who heard him were astonished at his sheer possession of religious knowledge. "Whence hath this man this wisdom," they asked (Matt. 13:54)? "Is not this the carpenter's son" (Matt. 13:55)? "How knoweth this man letters, having never learned" (John 7:15)? And on one occasion he said to his disciples: "I have many things to say unto you but I cannot say them" —not because of my limitations in the possession of knowledge but rather, because of your limited capacity to receive and understand them.

A teacher who possesses limited knowledge has little choice in selecting the materials which he uses. He is in danger of spending his time and energy on matters that are relatively unimportant. He has to use everything in sight. He may be tramping around on the borders when he ought to walk directly into the heart of the subject.

The fact that our Lord passed by the trivial and incidental and went directly to the great fundamental issues of life suggests the amazing range of his understanding and insight. Wherever his mind was at work, it was concerned with basic knowledges, attitudes, or activities.

Though in the midst of temporal affairs, the master teacher made constant contact with the eternal truths. Surrounded by nationalistic interests, his mind laid the foundations of an abiding and all-inclusive internationalism. Belonging to a distinct race he has made a contribution to all races. Though living in a restricted geographical area, his words are cherished the world 'round. He even dared to quote the Law of Moses and the teachings of the ancient covenant with Israel only to point out their limitations and errors (Matt. 5). His ethical insight surpassed those of the great prophets who preceded him. The scribes quoted the very "authorities" which he, on the authority of his own firsthand knowledge, either set aside or reinterpreted (Matt. 7:29). It is said that the unmistakable evidence of a person's being educated is his disposition and ability to say and to do the eminently appropriate thing, on all occasions. The marvelous pertinency of Jesus' teaching can be explained only in the light of his comprehensive understanding of "what was in man" (John 2:25).

His educationally motivated self-sacrifice. To study the great teacher's devotion to his disciples, as those who were to realize and to bear testimony to the truth, is to find an explanation of his vicariousness. He saw them on the road to the abundant life. As a result of their influence, their trial ministries, he saw the kingdom of right

living, of peace and social harmony, of joy on every hand, beginning to be realized (Luke 10:17). He was intelligently ascetic. He was glad to pay, with his own life, the price of such wonderful happenings (John 10:11). He saw that it was sin and disease and poverty that stand as great barriers to life at its best. He had such value judgments concerning human welfare that he just had to give himself to get rid of them.

Some years ago a family was living on the frontier in Kansas. They were farmers. They possessed very meager resources. Father, mother and children had to toil, terribly, to make a living. One year, as harvest time was approaching, a drought came and destroyed the ripening crops with relentless, scorching heat. Sorrowfully they saw the product of their labor wither and die. Then the terrifying prospect of hunger faced them. Food became less and less plentiful. Finally the family was forced to live on potatoes and water. Then, as the supply of potatoes began to get low, a day came when the mother sat down with her children at meal time but, when the dish with the potatoes in it was passed, she refused to take any food. She saw to it, however, that the boys and girls were fed. Meal after meal, until the crisis had been met, she went without food. She saved others, herself she could not save (Matt. 27:42). Their lives seemed to her to be of greater value than her own. She was ready to take her stand between them and approaching starvation.

Our Lord was ready to stand between all candidates for the abundant life and whatever threatened them with spiritual death. With a true teacher's insight, he saw where folks were having their greatest problems. He

picked out sin as the worst enemy of life (John 1:29). He saw that any service he could give in getting rid of sin would help to open up the way to life. He invested himself and all his resources to the best practical advantage. To those who were struggling in the darkness of sin, he brought life to light. How significant those words: "Teacher, what that is good shall I do in order to win the Life of the Ages?" "Go and sell all that you have and give to the poor" (Matt. 19:21), said the great teacher, trying to help the rich young ruler to loosen his grasp upon material wealth. He lived, day by day—spent all his strength and time helping people to gain a clear apperception of what sin is and how to overcome or destroy this barrier to life at its best. He died, unswervingly investing his life for this purpose.

His mastery of the technique of teaching. If we take the ordinarily accepted criteria of effective teaching, considered as the method used in mediating religion to learners, and apply them to the master teacher, his amazing skill becomes apparent. He stimulated his disciples to think, with all earnestness, concerning the subject of religion. They asked questions (for instance, John 9:2; 3:4). All discussions were handled in a masterful fashion (Matt. 20-20-28). He made the most out of the time at his disposal for teaching. He was always prepared for educational emergencies (John 4:1-38). He was alert to discern teaching situations (Luke 19:1-7). No formal program or prescribed curriculum got in the way of his helping his disciples to learn.

Our Lord taught his subject in an interesting fashion. People never were bored by his teaching. The system of

tests which he used were very effective and helpful, even though they were not conceived in mathematical terms or expressed in percentages. Under his guidance, the disciples worked consistently toward a goal that was more and more clearly conceived. Specific projects were assigned and carried on under his tactful supervision (Matt. 17:19-21). Concepts that were heavily weighted with meaning were expressed in language which all could understand. He asked questions that went directly to the very heart of life problems. His explanations really explained. As a result of his teaching, the disciples were eager to learn more and more. Self-mastery on their part increased their social usefulness. There was no artificial or unnatural motivation. Loyalty to himself did not get in the way of supreme devotion to God and, then, to fellow men (Matt. 7:21; Luke 6:46).

Of particular significance was the fact that our Lord did most of his work with adults. If he had followed the advice of some modern educators, he would have started his ministry by training parents. Then, carefully, he would have nurtured the developing lives of the newly born children within a religious environment. He would have protected them from injurious environmental conditions. Physical health and hygiene would have been a particular care. During adolescence, he would have had specially selected and carefully adapted lesson materials and methods.

Without casting any reflections upon this normal program of Christian nurture, attention may well be directed to the fact that the great teacher was capable of heightening the spiritual educability of adult men. Under his

guidance they were able to learn religion and live a new life. They had profoundly significant experiences, gained new religious and social insights, felt the grip of new loyalties, dedicated their lives, effectively, to a new line of purposeful activity. They, themselves, achieved competency as religious leaders (Acts 2:1-40). Evidently our Lord knew where to fix immediate responsibility for a better world. He did not teach grown-up men and women that their primary responsibility was to "pass the buck" on to the new generation. There was a startling immediacy in his announcement that the Kingdom of God was at hand (Matt. 4:17). He had confidence in the capacity of adults to make profound personality readjustments (Matt. 16:18).

His God-centered personality. Within the teaching process, much personal influence of the teacher registers, unconsciously, in the plastic personalities of the pupils. If a teacher's personality is integrated with reference to one system of values, but he undertakes to teach another and contradictory system, what he is is apt to register in the receptive personalities of the pupils, even though it contradicts his conscious efforts to teach (Luke 4:23). Without his knowing it, they feel the difference between the two systems of values.

Under these conditions, the teaching situation becomes too complex. The pupils discern that it lacks simplicity, even though they are unable to analyze it and to tell why this is so. They struggle with the necessity of separating wheat from chaff. A professor who is un-Christian in his habitual dealings with, or his attitude toward his col-

leagues and who, at the same time, is teaching a course on the curriculum of Christian education or method in teaching the Christian religion, will not be able to fool all the students all the time. Any teacher who lives one way and teaches another, will discover his personality to be a classroom handicap.

No one can read, with spiritual discernment, the amazing seventeenth chapter of John's Gospel and other classic passages without seeing that the personality of the master teacher was God-centered. Reality, for him, reached its point of greatest vividness when he was aware of the presence of God (Luke 23:46). When this awareness of the Father's presence left him, at the time of the crucifixion, his poignant agony reached its greatest intensity (Mark 15:34). He lived unto God (John 4:34), and he taught as he lived. In his own experience, to know God was to have life. He prayed that his disciples might enjoy the oneness with God which he, himself, enjoyed (John 17:21).

From the point of view of transparent sincerity, it is amazing to note the facts with regard to the great teacher. Addressing God in prayer he said: "For their sakes, I sanctify myself" (John 17:19). What an utterance! Weymouth translates this verse thus: "On their behalf I consecrate myself, in order that they may become perfectly consecrated in truth," the truth which he had received from God. In order to do a perfect work as a teacher, helping his disciples to be "consecrated by truth" (Goodspeed translation), he felt the prior necessity of personal consecration.

On another occasion, we hear him say: "He that hath seen me hath seen the Father" (John 14:9). Again, "I am the way and the truth and the life" (John 14:6). May we not assume that back of these utterances was the conviction that unless he, himself, became the concretized way and truth and life, those who were learning from him might not find the way to God, might not acquire trustworthy knowledge of God, might not realize God as a vital element in their experience?

He who said "Narrow is the gate and contracted the road which leads to life" (Matt. 7:14), himself entered by the narrow gate and walked the contracted road. It was his personality that made his teachings doubly meaningful and irresistibly challenging. It was not a blatant egotist but a man whose personality had known the discipline of sorrow and responsibility, of intercession and physically fatiguing social contacts, and, above all, of God-consciousness who said: He that hath seen me hath seen a human concretization of God.

JESUS' FIVEFOLD COMPETENCY IN TEACHING RELIGION

The competency of our Lord as a teacher of religion, when scientifically analyzed, consisted in his ability to understand, to appreciate, and to put into practice five major considerations—giving to each one its proper emphasis.

If he had been concerned solely or even primarily, with his teaching objectives, the possible outcomes of his teaching, he would have been known as an idealist. Some of his contemporaries in their superficiality of thinking, did consider him a dreamer. But they were few. The

majority knew full well that he did vastly more than cherish ideals.

If he had been concerned, solely, with his tender regard for people, his sympathy for them in their needs, he would have been known by those who knew him most intimately, as a philanthropist. That is what this word means. But he was more than a sentimental lover of mankind.

If the great teacher had concentrated his passion upon the acquisition of knowledge, its organization and testing, he would have built up a reputation as a philosopher. The word, philosopher, means lover of truth. But his chief passion did not come to an end in his search for knowledge or his desire for meanings.

If his interest had centered exclusively upon the fashioning of fine phrases and the technique of making the literary form of truth attractive and vivid, he would have been known as a man of letters. This is the point at which the litterateur's sense of value is particularly manifested. But he was more than a fashioner of fine phrases. He was more than a technician.

If our Lord had been concerned primarily with the symmetry, strength, and charm of his own personality, egotism would have been his outstanding personal characteristic. For the egotist is self-centered. If this had been his chief interest, those who knew him intimately would have recognized the dominant character trait. But his chief concern did not come to an end in himself.

It was because he could see the value in not one, only, but in all five of these considerations and could hold them in perfect balance of judgment, that he was known and loved, primarily, not as an idealist, philosopher, philan-

thropist, litterateur, technician, or egotist, but rather, as Nicodemus put it one night, "Rabbi, we know that Thou are a teacher come from God" (John 3:2).

SUGGESTED LINES OF INVESTIGATION

1. By whom was Jesus Christ called teacher?
2. Make a list of the teaching situations which he made use of.
3. Make a list of ten characteristics of the teaching method used by Jesus Christ.
4. Give four reasons why Jesus was justified in using the method of a teacher in achieving his life purpose.
5. Prior to his crucifixion, what were the bases of Jesus' fame? How did he create a personal following or constituency?
6. Illustrate, from Jesus' life, the principle that a teacher who would teach righteousness effectively should, himself, demonstrate righteous living.
7. What evidence is there to show that Jesus had profound reverence for human personality.
8. What were the aims or objectives of Jesus' teaching ministry?

SUGGESTED SOURCE MATERIALS

a. 64 (see General Reference Magazine List, p. 366).
b. 16, passim (see General Reference Book List, p. 363).
c. 29, Chapter V, "His Aims"; I, "The Teaching Situation"; XXV, "His Qualities as a Teacher."
d. R. E. Speer, *Studies of the Man Christ Jesus,* Chapter II, "His Plans and Methods of Work" (International Committee of Y. M. C. A., New York, 1896).
e. 46, pp. 1-36.
f. 50, passim.
g. 24, Chapter IV, "The Teacher and His Disciples."
h. 27, Chapter III, "Jesus' Methods of Teaching."
i. 49, pp. 13-27, "Methods of The School."
j. 52, Part II, "Methods of the Master Teacher."

CHAPTER II

JESUS' CONCEPTION OF "LEARNING OUTCOMES"

The outcomes of teaching

The Righteousness of God as a Learning Product

A God of righteousness
The righteousness of Jesus Christ

Characteristics of the Righteousness of Christ

A righteousness by faith
Righteousness from a regenerated heart
Without exact, objective measurement
Social recognition through service
Vicarious righteousness
The immortality of righteousness

"Seek First the Kingdom of God and His Righteousness"

CHAPTER II

JESUS' CONCEPTION OF "LEARNING OUTCOMES"

GOOD teaching is purposeful. The competent teacher has vision. While teaching, he holds clearly in mind certain outcomes of his work. He tries to guide the learning activities of his pupils in what he believes to be the right direction. The goal toward which he guides them is clearly conceived by him. It is held to be worth while. If his pupils reach it, the time, energy and other resources of both teacher and learners, in his judgment, have been well spent. When he sees the desired and anticipated outcomes appearing in the personalities of his pupils, he is satisfied. His work has been crowned with success. His teaching has carried through to completion.

One of the most useful criteria in judging the degree of teaching competency of a particular teacher is that of the educational objectives which he holds. The fact that a teacher has the ability to interest his pupils is not, *per se,* a mark of teaching competency. It is further required of him that he interest his pupils in that for which the institution, under the auspices of which he is serving as a teacher, stands.

A teacher may be able to conduct a recitation successfully. He may be skilled in directing a discussion. He

may be particularly successful in guiding his class group in a social project. As a lecturer, he may have eloquence, logic, and imagination. Indeed, he may be versatile in using a wide range of teaching techniques, but if he does not cherish trustworthy, creditable outcomes or products of his work with his pupils, he may do more harm than good. To add skill to a teacher who does not know what results to work for, may but add to the injury he inflicts upon the young life entrusted to his care. Purposefulness on the part of a teacher is not enough. His purpose or aim needs to square with that of the agency or institution that employs him.

The outcomes of teaching. A masterful teacher is sure to be enthusiastic over the possible outcomes of his teaching. There are many sources of his devotion to his task, but among these his appreciation of the value of his objectives is primary. He may be devoted to the superintendent of the school or of the department in which he teaches. He may enjoy the social recognition and the words of praise that come to him from those who appreciate, more or less intelligently, what he is trying to accomplish. It is conceivable that an individual may teach to be seen of men (Matt. 6:1). It is not at all inconceivable that a teacher may be devoted to his task, primarily, because of his love of children or of adolescents.

But such motives as these are not enough. Some of them may be legitimate secondary or supporting motives. The central and primary motive of a teacher should be the desire to bring about those changes in the personalities of his pupils that are involved in their approximating more and more nearly a way of life which he conceives

to be the highest and the best (Matt. 17:14; 22:16; John 14:4).

If he is an intelligently conscientious teacher, he will give careful consideration to the kind of life which he is helping his pupils to live. He cannot teach to no purpose. Neither can he teach with a carelessly conceived aim. But this is not all. If he is employed or permitted to teach by an institution that is carrying out a purpose that has had the sanction of centuries of thoughtful experience, he is under moral obligation to give his own unfeigned and hearty acceptance to that purpose as being his own. If he cannot share in that purpose and further it by his teaching, he dare not continue to teach in that position. He would be teaching under false pretenses.

It is not an uncommon occurrence for a teacher to make mistakes in such matters as lesson assignments, selecting examination questions, understanding particular pupils, grading papers, arrangement of materials in lesson plans, attention to heating, lighting, and such matters, method of handling problem cases in discipline, and other details of teaching procedure. Such slips are significant, but the most harmful mistake is that of failure to grasp the true objective of his work and to cherish it as the pearl of great price (Matt. 13:46). A falsely conceived goal is apt to result in the selection and use of wrong materials, methods, and standards of success. A superficially cherished objective is apt to mean an emotionally defective teaching career.

Furthermore, there needs to be harmony between the teacher's own life and the way of life which he is trying to teach (Matt. 4:19). The fullest understanding and

appreciation of the objective toward which he labors is impossible unless he, himself, has experienced, or is experiencing it. If teaching were simply helping pupils to acquire information and the aim of teaching were merely that of helping pupils to become well-informed, the teacher, obviously, would need to possess an adequate fund of trustworthy information. No less does he need character traits if he is going to be successful in the field of character education. The primary requisite of one who would teach another to be a religious person is that he himself be sincerely, vitally religious. Unfeigned compatibility between a teacher and his educational objectives is a precondition of effective teaching.

THE RIGHTEOUSNESS OF GOD AS A LEARNING PRODUCT

As a teacher, Jesus Christ had a clear conception of what he was trying to accomplish (John 4:34). He was vigorously dissatisfied with the modes of life which he observed on every hand (Matt. 12:39). He was deeply convinced that changes needed to be brought about. His own generation seemed to him to be following blind guides, themselves unaware of their misfortune and danger (Matt. 23:16). He believed that he could lead them into the light (John 8:12).

To those who are engaged in teaching, it is of the utmost significance that Jesus Christ was interested primarily in the religious life of his day. As pointed out in another chapter, he chose to be a teacher. But it is significant that he chose to be a teacher of religion. He held the conviction that to bring about changes in the religious beliefs, attitudes, practices, and understandings of men

was the most direct, economical, and permanent way of improving their manner of living. His kind of religion, when learned, produced righteousness of conduct. Religious education, as he conceived it, stands at the heart and center of the problem of improving the moral quality of ordered society. Only, with him, religion was not something detached from everyday living. It permeated and purified the whole of life (Matt. 13:33).

A God of righteousness. Jesus' concept of God was similar to that of the great prophets of Israel (Mic. 6:8). These prophets were ethical monotheists. Their God, Judge of all the earth, was one Who could not but do right (Gen. 18:25). His delight was in righteousness of conduct, on the part of His servants, rather than in religious ceremonies engaged in by those who were engaged in unethical practices (Amos 5:21). He despised sacred feasts and burnt offerings as long as there was indifference to the just claims or needed protection of the poor and needy, the orphan and the widow (Amos 5). Mercy, justice, peace, and righteousness were lifted by the prophets to a plane of Jehovah-sanctioned modes of life. In his famous prayer of thanksgiving, Jesus addressed God as "righteous Father" (John 17:25).

There was profound educational strategy in teaching the righteous character of God and, then, in presenting this original source and sanction of righteousness as the object of supreme devotion, adoration, and praise. The inevitable result of such teaching is to give the motives and aspirations of men the direction of morality. The sanctions and taboos of this kind of religion are ethical assets. Religion thus constituted makes it easier for one

to do what is right and harder to do what is wrong. It puts upon the worshiper the responsibility of finding out what is right and of doing it. Otherwise there is inconsistency in the inner life. If "righteousness is the habitation of His throne" (Ps. 97:2), then only those who have clean hands and a pure heart may approach the throne in safety (Ps. 24:4).

It is an elementary principle of life that individuals are apt to delight to do the will of those whom they love or admire. When worship is permeated with love and gratitude, as is the case in the religion advocated by Jesus Christ, and the object of worship has declared by the lips of His spokesmen that He holds His worshipers responsible for the way in which they treat their fellow men, the immeasurable resources of religion are moral assets. They reënforce the native social dispositions. They encourage social solidarity (Prov. 14:34). They quicken sentiments of service. They restrain unrighteousness. They introduce ethical controls in the place where controls of conduct are most effective.

The God of Jesus Christ was pictured by the great teacher as one Who condemns deceit, stinginess, infidelity, insincerity, hypocrisy, and hatred. Likewise, He rewards neighborliness, kindness, compassion, charity, love, truthfulness, generosity. Anyone who undertakes, seriously and sincerely, to fellowship with this God, Whose nature and life were demonstrated, illustrated, revealed by Jesus Christ, must first rid himself of unrighteousness (Rom. 5:20). The moral quality of his character has to be taken into account, if he contemplates worship. Sooner or later he will fall into the hands of such a God as this

(Matt. 25:31-46). This is the kind of God who, ultimately, will hold him accountable for his deeds. To violate the moral law, with intent to ignore or defy it, is to face the consequences of sin.

The righteousness of Jesus Christ. It is one thing to present a vivid picture or clear concept of a God, Who, by nature, is righteous, but quite a different matter, to demonstrate that righteousness in human experience. The fact that a person has an ideal is not a guarantee that his desire and effort to realize it will be successful. As a teacher, Jesus Christ faced the task of showing the righteousness of God to be practicable. It had to be translated into a way of human living. Until it was put within the reach of human beings, it remained impotent, artificial, and abstract.

The great teacher realized that what was most needed was a concrete illustration of the righteousness-of-God way of life. So he undertook to become, for his disciples, "the way." He took it upon himself to show them by his conduct, and not merely by his word, what it meant to live righteously. Furthermore, he believed that he had succeeded. He said, "I am the way, the truth, and the life" (John 14:5); "He that hath seen me hath seen the Father" (John 14:9); "Which of you convicteth me of unrighteousness?" (John 8:46); "If you had known me, you would have known my Father, also" (John 14:7). And even those who were his most violent opponents and enemies had a spokesman in a Roman centurion who, at the crucifixion declared, "Certainly this was a righteous man" (Luke 24:47).

Even a casual study of Jesus' teaching career reveals

the fact that the main issue between himself and the formally accredited, religious leaders of his day was that of what constitutes righteousness (Matt. 5:20). He condemned the righteousness of the scribes and Pharisees. At this point there was no compromise. Their kind of righteousness, in his judgment, shuts the door to the kingdom of heaven. The work which he had begun was to be carried on by the Holy Spirit who would convict the world in respect of righteousness (John 16:8). The utmost condemnation that his most brilliant disciple and interpreter could hurl at an outstanding enemy of the new religion was that he was a "foe to all righteousness" (Acts 13:10). The Gospel writer used the phrase "righteous before God" to mark the spiritual distinction of Zachariah and Elizabeth (Luke 1:5). In all of these instances, however, it was a righteousness that exceeded the righteousness of the Pharisees to which reference was made.

The fact that the great teacher's chief interest consisted in his helping people to realize the particular kind of righteousness which he cherished for himself and for them, likewise is easily apparent. In the Sermon on the Mount he declared, "Blessed are those who hunger and thirst for righteousness" (Matt. 5:6). At the very dawn of his public ministry he said to John, "It becometh us to fulfill all righteousness" (Matt. 3:15). It was by advocating, and by making possible a kind of righteousness which was fundamentally different from the conventional righteousness of his day, that he expected to establish his leadership. This leadership, however, could not be established merely by lecturing about righteousness. His teach-

ing genius penetrated the educational foolishness of talking about "the lesson," and not putting it into the current of actual experience. His passion centered in his effort to bring the righteousness of God within the range of human experience or scope of everyday conduct on the part of his disciples.

The ingenious way in which this concept of the righteousness of God was set forth is one of the outstanding evidences of Jesus' power as a teacher. The kingdom of God—an easily understood concept—was described as the universal reign of righteousness, peace and joy. This social condition was to be sought as though it were a priceless pearl (Matt. 13:46). Some servants, having greater endowments than others, had greater quantitative capacity for living righteously, though, qualitatively, the person of few talents could receive the same commendation as his more favored brothers (Matt. 25:14-30). Its original source was in the heart. Unless supported by pure, clean motives, objective conformity to standards carefully defined was of no avail (Matt. 23:25-26). By parables, discourses, conversations, group discussions, and personal example, the great teacher made clear what he meant when he used this concept of the "righteousness of God."

CHARACTERISTICS OF THE RIGHTEOUSNESS OF CHRIST

Righteousness, as taught, exemplified, and made available by Jesus Christ had several distinct characteristics. Among them the following six may be pointed out: (1) It was made possible by faith (Rom. 3:22). (2) It issues from a regenerated heart life in which love of God and

of fellow man is the supreme affection (Mark 10:23; Matt. 22:36-40). (3) It cannot be measured by objective tests, such as are found in the Law of Moses, interpreted by the Pharisees (Matt. 23:23). (4) The only claim for social recognition which it sanctions is on the basis of service rendered to others (Luke 22:24-27). (5) When confronted by human woe, it becomes vicarious (Matt. 25:31-46). (6) It is permeated with the hope of immortality (John 14:1-14; I Cor. 15:3-8).

A righteousness by faith. The righteousness which Jesus Christ desired his disciples to achieve was designated by Paul in various ways.[1] In the thinking of both teachers, however, it was identified with and conditioned by faith. Paul refers to "a righteousness of God conditioned on faith in Jesus Christ for all who believe" (Rom. 3:21, 22), "a righteousness which comes from God through faith" (Phil. 3:9), and "a righteousness dependent on faith" (Rom. 9:30). The futility of trying to achieve this quality of conduct without faith is clearly indicated (Rom. 9:30). To separate righteousness from faith, according to the plain teaching of the founder of Christianity, would be to devitalize it and to render it unacceptable. "The righteous shall live by faith" (Gal. 3:11). On several occasions Jesus showed distress of mind because of lack of faith on the part of his disciples (Matt. 6:30; Luke 12:28; 18:8; Mark 4:40).

Faith, considered as an essential condition of this central outcome of learning religion at the hands of Jesus Christ, is a composite of trust, belief, hope, confidence, anticipation, partial knowledge, adventure, vision, and

[1] Consult Romans, Chapters 1, 2, 3, 4, 5, 6, 8, 9, and 10.

valor. It is a mental characteristic found in those engaged in overcoming the obstacles, solving the problems of life victoriously. It is intensely active, yet capable of suitable relaxation. The problems encountered in living an upright life and in striving to make righteousness coextensive with human society are expected to yield to solution, if the one encountering them has faith, even faith of the dimensions of a mustard seed (Matt. 17:20).

The individual who has learned from Jesus Christ, the "perfecter of faith" (Heb. 12:2), how to be righteous, has a feeling of congruity for those experiences in which difficulties are dissolved, problems are solved, and victory is achieved. His mind gives ready assent to the practicability of projects that are conceived with this end in view (Heb. 11). He expects to happen whatever is necessary in the establishment of the reign of right living, peaceful living, and joyous living among men. Walls of opposition are expected to fall down before him. Adversities are believed to be transitory. The very stars in their courses fight on the side of such a person (Judg. 5:20).

This righteousness which is by faith is realized in the midst of actual life situations. It is supported by a disposition to "overcome the world" (I John 5:4), at those points where contacts are made with one's environment. It is a mode of adaptation to the circumstances in the midst of which one's life is located. It seeks, first, the reign of right living (Matt. 6:33). It is not merely sentimental. Neither is it impractical or merely visionary. The righteous person, according to the gospel of Jesus Christ, is a useful member of society. He overcomes evil. He helps those in need. He holds convictions that

reach out beyond the area of trustworthy knowledge and in the direction of the establishment of friendliness, kindness, and charity among men. He has both the disposition and the ability to move forward into this "land of promise." He can wait patiently until dreams of social welfare come true. He can realize the power of God as a vitalizing element in his conduct in carrying through kingdom-building projects. He is sustained by hope and trust, no matter how dark the valley through which he is passing.

This unique, problem-solving temper that becomes explicit in the righteousness which was the objective of the teaching ministry of Jesus, is a spirit of achievement. It interprets both past and future experiences, optimistically. But the basis of its confidence is not the consciousness of resources within its own personality, alone. It is faith in God (Mark 11:22). Theistic beliefs are an essential part of this Christ-inspired disposition. In God, idealistic righteousness is made concrete and real. To be righteous is to share the purpose of God and the omnipotence of God. To share the purpose and the power of God is to be righteous. It is not a state of mind and heart that is one's own in the sense that it is realized apart from and without reference to God, approached through Jesus Christ (Rom. 4:6). Like the Psalmist, the disciple of Jesus Christ can say, "He leadeth me in the paths of righteousness" (Ps. 23:3).

This mode of life or way of living should not be confused with humanistic righteousness, that is non, or antitheistic in its status. The latter is of the earth, earthy. Whenever it is concretized it is imperfect. It provides

only a compromised ideal. Even when made the objective of an educational process as thoroughgoing as the pedagogy of the Pharisees, it is apt to eventuate in hypocrisy, sophistication, self-righteousness, and falsely conceived superiority. Its chief concern is the objective, behavioristic side of conduct. It is exposed to the temptation to measure achievement in terms of social recognition or approval. Its standards of perfection are always in process of improvement or revision. Ethical codes and *mores* are subject to the law of evolution. Their sanctions are within the social process. They encourage experimentation with new standards. They place undue confidence in biological heritage or the constitution of original nature.

The righteousness which Jesus Christ cherished as the outcome of the learning process on the part of his disciples and under his own guidance, was inseparably identified with God (Matt. 6:33). It involves obedience to the will of God, delight in the precepts of God, and confidence in the mercy and kindness of God. Its realization is made less difficult and discouraging because of the favor, the grace, the encouragement of the Heavenly Father. Without faith in Him, it could not be conceived clearly and cherished with sufficient ardor to make its realization possible. "Every thing that is born of God overcomes the world; and the victory which has overcome the world is our faith" (I John 5:4).

Righteousness from a regenerated heart. One of the chief aspects of righteousness, as conceived and realized by Jesus Christ, is its motivation. The great teacher believed that "out of the heart are the issues of life" (Matt. 15:18, 19). It is with the heart that man "believeth unto

righteousness" (Rom. 10:10). To Peter, the Master put this question, "Lovest thou me" (John 21:15)? According to the Gospel, the commandment or obligation that is prior to conduct in harmony with the ten commandments, is this, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself" (Matt. 22:37). Having met this antecedent condition, the works of faith, the works of love, the works of devotion are inevitable. They follow as a matter of course.

The emphasis here is upon intention. The challenge of Jesus Christ is this, "Do you mean to do what God considers to be right?" "Have you a strong desire to be faithful to a God of righteousness?" "Can the cause of Christ depend upon your loyalty?" A brilliant interpreter of the teachings of Christ sent word to the Christians in Corinth that unless this love motive were present, great achievements—the removal of mountains, martyrdom, encyclopædic knowledge—count as nothing (I Cor. 13). They have a kingdom rating of zero. They are hollow insincerity. Indeed, they can be compared to refuse. It is love of Christ, love of God, love of fellow man that really count in giving the initial impulse to righteousness.

It is a practical impossibility to train an individual in righteousness so that he will have detailed knowledge of what to do in every life situation and relationship. There is no list of typical life situations that is complete. No one can predict what relationships a particular child will hold during the remaining span of his life. He may not know just how, objectively, he will need to act, but he can rest assured that he will be called upon, always, to act kindly, justly, trustfully, cheerfully. To learn the

attitude of kindness is a first lesson in learning righteousness. "Little children, love one another," is profoundly significant advice (cf. I John 3 and 4). "God is love." "We love him because He first loved us." "For God so loved the world that He gave His only begotten son" (John 3:16).) Such truths as these are basic in realizing Christian righteousness. "Love of God means obedience to His commands" (I John 5:3).

But this prior, love-of-God and love-of-fellow-men requirement is not easily met. Original nature with its biologically constituted acquisitive dispositions is not readily permeated with vicariousness or even kindness. Love lies inherent in some native propensities. It also restricts and represses others. The emotional life needs to be organized about a central loyalty. Unless it is thus integrated, inner conflicts are sure to be set up. The harmonious and complete integration of the emotional life is not the gift of biological inheritance. It is the gift of the love of God.

The implications of this basic fact are clear. Righteousness cannot come from an unregenerated, ununified, unintegrated emotional system. The supporting motives in acquiring this world's goods, in achieving mastery over life situations of various kinds do not, in and of themselves, eventuate in peace of heart and tranquillity of spirit. They need to be constituted and reconstituted after the pattern set forth by Jesus Christ. It was the great teacher's love of the Father and delight in doing the will of God that constituted the chief support of his righteousness of conduct (Ps. 40:8). Any deflections or compromises from this standard were sin.

The primary conditions of unrighteousness, as if righteousness, were of the heart, according to Jesus Christ. To those who were familiar with the heartless righteousness of the Pharisees and scribes he said, "You have heard that it was said to the ancients, 'Thou shalt not commit murder and whoever commits murder shall be answerable to the magistrate.' But I say unto you that everyone who gets angry with his brother shall be answerable to the magistrate" (Matt. 5:21). Again, "You have heard that it was said, 'thou shalt not commit adultery.' But I tell you that whoever looks at a woman and cherishes lustful thoughts has already in his heart committed adultery with her" (Matt. 5:27, 28). Again and again in the formal teaching of Jesus Christ this emphasis upon the possibility of unrighteousness rooting back in motive is made emphatic.

In Christian education, the technique of getting rid of unrighteousness is to set up a regenerated system of motives. The technique of preventing the introduction of unrighteousness into conduct is to have the heart life so constituted that any suggestion of unrighteousness will awaken a feeling of incongruity. There is an expulsive action that results when a great affection is set up and a suggestion counter to it is felt. It is the pure in heart, who are sensitively aware of incongruities of conflicting sentiments. Christian education is concerned with the enthronement of love of God—a God of righteousness—in the heart. The natural, divisive system of native desires and longings, reconstituted and brought into a harmonious system by loving God supremely, prepared the way for a realization of the righteousness of Christ. For

this unique kind of righteousness is from a regenerated, integrated heart.

Without exact, objective measurement. The righteousness that has its origin in a system of motives that are integrated by love of God, cannot be controlled nor can it be measured and standardized, objectively, with exactness. Its roots are deeply imbedded in the subjective side of experience. It is a matter of common observation that the same act may have different motives. Two men may work at the same job, draw the same wages, maintain the same schedule of working hours, wear the same kind of overalls and, if it is a machine-controlled process, do the same amount of work and yet be as far apart as the poles in the motives that support their efforts. Two minds may give intellectual assent to the same verbal formula of a religious belief, but be very different in the connotations and values which they give to it. The objective side of conduct is not conduct in its entirety.

This basic fact of the inappropriateness of objective scales or standards for measuring the exact degree to which a particular individual has realized the righteousness of Christ suggests the essential genius of Protestantism when compared to Roman Catholicism, or of early Christianity when compared with Pharisaical Judaism. The former emphasize the disposition, the motive that finds expression in ceremonial, and other religious activities. The latter hold that merit inheres in the act, as such. With the Roman Catholic, the matter of chief moment is whether or not the individual attended mass, made confession, stated that he believed the creed, was married by the priest, "said" the prayers. With the Protestant,

the vital questions are: "With what motive did he partake of the sacrament? With what purpose did he attend church? To what extent did he hold the marriage to be sanctioned of God and sacred? Did his heart, as well as his intellect, give assent as he recited the creed or offered the prayer?"

In his effort to help individuals to live righteous lives, Jesus Christ did not set up a meticulous, behavior-checking system. He denounced those who "pay tithes on your mint and rue and every kind of garden vegetable, and are indifferent to justice and the love of God" (Luke 11:42). He inspired them to share his own loyalties and devotion. Confession of wrongdoing, when based upon objective, overt acts suggests the questions: "Did anybody see me? Will I be found out? Can I get away with it?' " But when confession is occasioned by a feeling of delinquency of motive, it is apt to be more poignant and intimately personal. The great teacher was concerned lest his disciples might offend God by failing to trust Him, to give Him their first and supreme affection. He showed anxiety lest any of them should put even love of parents, or wife, or children in the supreme place which belonged alone to the Heavenly Father (Matt. 10:37). He measured love by love. He compared one kind of trust with another. He did not teach that "nothing counts unless it can be counted."

There is one sense, however, in which this unique teacher of righteousness did apply an objective test. He knew that affection does have appropriate manifestations and that supreme devotion is sure to be ready, if the occasion arises, to engage in self-sacrificing labor. Wherever

there is spontaneous affection there is readiness to take up what otherwise would seem to be a cross (Matt. 10:38) or a heavy load. The rich young ruler went away sorrowing when he faced the requirement of a great, uncalculating affection as over against more and still more of objectively measured "righteous" behavior (Mark 10:17-22). Those who set their heart upon riches are in special danger of missing the righteousness of Christ (Luke 18:24), even though they strain to meet the minute, formal, and objective requirements of the scribes.

The scribes gave primary attention to "what was done"; Jesus Christ, to "how it was done." The rich man, giving a large sum of money to a worthy cause, did not thereby achieve or acquire merit beyond that of the poor widow with her mite (Luke 21:1-4). If a learner makes a mistake in the outward act, his intention or motive being what it should be, he will correct it quickly and naturally when his attention is called to it. His mind is set, emotionally, in the right direction. He not only recognizes, but also feels the mistake. If a mistake is recognized as such, but without appropriate sorrow or natural regret, it may happen again more readily than it would if it had had a sincere emotional interpretation.

Social recognition through service. While it is evident that Jesus Christ was concerned lest his disciples should be misled by the Pharisaical emphasis upon the "outside of the cup" (Matt. 23:25), he did not leave them without a practical guide in the expression of their affection for God. He did not commit what would have been the obvious blunder of urging his disciples merely to hold God and himself in affectionate regard and to give no

expression to that affection. Learning that is confined to motivation is incomplete. Mere stimulation leaves the learner without conduct guidance. The person who wants to do something but does not know what to do is in a sorry plight. He faces embarrassment. He may be all excited, that is, his impulses running in crisscross directions, but register no achievement. Under such conditions, his emotions are apt to "cool off" before they are conserved in a suitable action system.

The great teacher, obviously, was familiar with the universal human desire for social recognition. To be counted one of a group and one who is vital in the life of the group, brings spontaneous satisfaction. This longing for social recognition is stronger in some individuals than in others. Where it is abnormally strong and not properly integrated with other interests, it easily results in indelicate self-praise, obtrusive self-projection into social situations, unwarranted superiority sentiments, or excessive sensitivity to a failure to secure social recognition. This desire to be known among men is instinctive. Social ambition is one of the native drives in human personality. Man is gregarious. He longs not merely for social contacts, however, but for opportunities to achieve social elevation or supremacy. He wants to be counted one of the great ones.

A striking illustration of Jesus Christ's conservation, and, at the same time, discipline of this primitive propulsion is seen in his conversation with Salome (Matt. 20:20-28). Here he made a clear distinction between the fact of social supremacy and the worthy achievement of a place of superiority. "Whoever desires to be great among

you shall be your servant," he said. Then calling attention to the great consecration in his own life, he added, "The son of man came not to be served, but to serve." In speaking of the Last Judgment, he pictured various kinds of service to those in need of food, clothing, restoration to health, and friends, and then declared, "In truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself" (Matt. 25:40). To the disciples, arguing among themselves as to who would be chief among them, the master teacher said, "If anyone wishes to be first, he must be last of all and servant of all" (Mark 9:35). Paul, catching this central emphasis in his Lord's teaching, wrote to one of his churches, "Serve one another in love. For the entire Law is summed up in the one precept, 'You are to love your neighbor as yourself' " (Gal. 5:13-16).

This emphasis upon service as a condition of achieving greatness or social recognition was admitted to be impracticable, outside of a social order that was permeated with righteousness. It is only within the kingdom of heaven that service receives commensurate social recognition. Unrighteousness, "The doings of the lower nature," were set in sharp contrast with those righteous practices which are the harvest of the Spirit, such as love, joy, peace, forbearance, kindness, benevolence, good faith, meekness, and self-restraint (Gal. 5:22). Vainglory, destructive competition, and envy, as seen in the existing society, brought clearly to the mind of the great teacher the need of his cherishing, as the objective of his ministry, a righteousness that was to be undergirded by the service

passion (John 13:4, 5; Luke 22:27), and by capacity for vicariousness.

Vicarious righteousness. The realization of this clearly conceived objective, under the social conditions in which Jesus Christ taught, brought him face to face with a painful dilemma. The established social order of his day did not recognize the value of this righteousness of the pure in heart (Matt. 3:7, 11:16ff.; 12:34, 39; Luke 11:32). How could he or his disciples achieve the social recognition for which they had a legitimate desire, when they had to live their lives in the midst of men who would take selfish advantage of anyone living such a life (John 16:33)? Again and again, he had premonitions of the fact that his own life would end tragically at the hands of the very people whom he was endeavoring to serve (Matt. 20:19). With this thought in mind, he said to his disciples, "In very truth I tell you that unless a grain of wheat falls into the ground and dies, it remains what it was, a single grain; but if it dies, it makes a rich yield" (John 12:26). In anticipation of the persecution which they were going to encounter, he said to them, "Blessed are those who have borne persecution in the cause of righteousness (Matt. 5:10).

To live a life of service under conditions in which service does not receive its just reward, makes vicariousness inevitable. Jesus Christ recognized the fact that it was unavoidable that he "endure much suffering, and be rejected by the present generation" (Luke 17:25). With the visions of the approaching cross before him, he turned with infinite kindness and said to those upon whom he

had to depend in realizing the objective of his life's passion, "If anyone wishes to follow me, let him renounce self and take up his cross, and so be my follower. For whoever loses his life for my sake shall find it (Matt. 16:24, 25).

The immortality of righteousness. The righteousness of God, realized in the experiences of men, as conceived by Jesus Christ, to be the outcome of his teaching, does not cease to exist with the termination of mortal life. The righteous, in accordance with the hope made possible by Jesus Christ, are permitted to live in eager anticipation of a life continued after death. The master teacher saw clearly the suffering and humiliation which disciples were sure to encounter. But, nevertheless, he encouraged them to be faithful unto the end (John 16:33; cf. Rev. 2:10). A reward, commensurate with their endured injustice and persecution, awaited them in the Father's house (Matt. 25:21, 23). After a short time, he would gather his faithful followers to himself in a fellowship of unclouded bliss (John 14:1; Luke 18:30).

Thus, in the teaching of Jesus Christ, is found an objective that might seem impracticable were it not for a powerful, twofold motivation. To those whose conduct was righteous, there was the hope of a blissful immortality. To those whose conduct was unrighteous, there was the fear of a tortuous existence after death (Matt. 25:46). The effectiveness of this system of motives was clearly demonstrated during the history of the apostolic church. Even martyrdom could be endured, if the victim were conscious of having centered his affections upon God and

of having lived a life consistent with this supreme loyalty. Great rewards in heaven awaited him. Unrighteousness and disloyalty were more to be feared than physical suffering, mental anguish, or even death (Luke 12:4-9).

The way of life which Jesus Christ designated as righteousness and of which he, himself, was a demonstration, when realized by his disciples, made it possible for them to share the life of God even as he, himself, shared it (cf. John 17:3). It seemed but reasonable for anyone who, by faith, was enabled thus to partake of the life of God to enjoy God's mode of existence. This made it necessary to consider all conduct in the light of the timeless setting of life. The righteous life is the life eternal (John 3:16; 6:54, 68).

Righteous living is a condition wherein fellowships flourish. The finest friendships are not fostered and enjoyed within the bonds of unrighteousness. The master teacher evidently realized that within the reign of right living the bonds of affectionate regard multiply and intensify (cf. Phil. 1:9-11). Sorrow and bereavement are particularly poignant when death parts two persons whose lives have become deeply integrated. Righteousness fosters trust, confidence, reliance. Within such bonds as these, one personality makes increasingly valued and valuable contributions to another. Perplexing problems are attacked jointly. All this multiplication of social values, however, creates an atmosphere in which the disposition to believe in immortality is strengthened. He who makes his own life of no account in order that he may serve another whom he loves (John 12:26), cannot easily hold the thought of separation from him. There are obvious

reasons why, in the mind and teaching of Jesus Christ, the thought of the life eternal was so closely intertwined with that of righteousness.

This emphasis upon the righteous life as being the eternal life was a moral necessity. It was both logically and psychologically inevitable. When righteousness is identified with the character and life of God, it becomes infinitely valuable and desirable. When it has been realized by a human being, he partakes of God's life and character. Such values are too great to be snuffed out after a brief period of time. The social bonds that may come to exist between intimate friends, both of whom share this quality of life, need a setting in eternity. Death becomes a moral calamity, a violation of righteousness if it can bring to an unending end such social values as these. Those who strive to attain unto the righteousness of Christ have the warrant of his teaching, of reason, and of moral conviction for their living in the hope of life, continued after death and characterized by righteousness (Titus 1:2).

"SEEK FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS"

The definitely formulated "learning outcomes" toward which Jesus Christ labored as a teacher may be understood as righteousness. But "righteousness" needed to be redefined and a new connotation given to it. It was represented by the great teacher as being a way of life (Matt. 7:13), a mode of social adaptation (John 13:35; 15:13), which his disciples might realize by faith. It was conceived, also, as being a characteristic of human society,

which, some day, is to be realized on earth as it is in heaven (Matt. 6:10). Such outcomes as these were worthy of the consecrated endeavor of the Son of God.

Such a learning product as this is not easily realized. It is the supreme achievement of a life of concentrated effort. The supreme or "first" obligation which Jesus Christ placed upon his disciples was the cherishing of this ideal (Matt. 6:33). They were taught to hold it in affectionate regard and to turn away from all objectives that were not consistent with or included in it. Righteousness, in the thinking of the master teacher, had to be realized by individuals and organized into a theocratic kingdom (Matt. 13:38, 43). Unorganized righteousness is ineffective. As the centuries come and go and succeeding generations of teachers share the purpose and pray for the realization of the objectives of Jesus Christ, the need of the "kingdomizing" of righteousness that flows spontaneously from a regenerated heart is becoming increasingly apparent.

SUGGESTED LINES OF INVESTIGATION

1. What did Jesus consider to be the ultimate purpose of his life?
2. What did Jesus mean when he used the terms, "the abundant life" and "the kingdom of God"?
3. What was the occasion of Jesus' prayer of thanksgiving and praise as recorded in John 17?
4. What personality traits would you expect to find in a true disciple of Jesus Christ?
5. What are some of the lessons which Jesus' disciples learned? Make a list of six.
6. Show how Jesus related himself and his teaching, vitally, to the social, economic, political conditions of his day.
7. What existing institutions did he try to "Christianize"?

8. How do we know that the social order of his day was much in Jesus' thought?

SUGGESTED SOURCE MATERIALS

a. 55, Chapter II, "Social Objectives in Education," Chapter III, "The Psychological Aims and Objectives in Teaching."
b. 29, Chapter V, "His Aims."
c. 1, Chapter III, "Locating and Defining Objectives."
d. 11, Chapter IV, "Aims of Education.
e. 5, Chapter II, "The Aims of Religious Education."
f. 41, Chapter I, "Setting up Learning Products."
g. 59, Chapter II, "What Does Religious Education Seek to Do?"
h. 20, passim.
i. 27, Chapter VIII, "Jesus' Teaching concerning the Kingdom and the Church."

CHAPTER III

CHRIST, THE CREATIVE TEACHER

Continuity versus re-creation

Principles of Creative Teaching

Guiding the learning activities
Motivating learning activity
Types of learning activity
Favorable learning conditions

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Testing the results
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Applying further tests

CHAPTER III

CHRIST, THE CREATIVE TEACHER

As Jesus Christ began and pursued his life work, he encountered many dilemmas.[1] Not the least of these problems was that of conserving what was of value in the Judaistic religion and, at the same time, introducing new and even revolutionary elements. Continuity with the established religion, particularly with its prophetic tradition, could not be broken. Yet, he faced the responsibility of inaugurating a new mode of righteousness, of setting up new standards of value, of providing new sources of conduct patterns, and of demonstrating a new system of motives. With such a program on his hands, he was sure to be regarded as a dangerous innovator. How could he do his work, thus creatively, and not be misunderstood?

Continuity versus re-creation. This was, by no means, a merely theoretical problem. It was vividly, dramatically concrete. When Jesus Christ uttered the memorable statements recorded as belonging to the early part of his public ministry (Matt. 5 and 6), "You have heard that it was said to the ancients, . . . But I say to you . . ." (Matt. 5:21, 22) and "You have heard that it was said . . . But I tell you . . ." (Matt. 5:27, 28), he was in very grave danger of being misinterpreted. The hazards

[1] *Vide* James Black, *The Dilemmas of Jesus,* in which twelve of these perplexing problems or situations are enumerated (Revell, 1925).

involved in facing this dilemma may be imagined when one finds, within the same paragraph, these two sentences, "Do not for a moment suppose that I have come to annul the Law and the Prophets" and ". . . I assure you that unless your righteousness greatly surpasses that of the scribes and Pharisees, you will certainly not find entrance into the kingdom of heaven" (Matt. 5:17, 20). The validity of the Law and the Prophets had to be conserved and continued. Spiritual values had to be created anew—they could not be merely transmitted into the lives of his disciples.

The cultural life of the Jews had come to be organized around the standards and practices of "righteousness" as defined by the scribes and Pharisees. Long since, they had become sacred. To disturb them, was to endanger the recognized foundations of ordered society. To the accredited leaders, chaos seemed to be the alternative, if the trustworthiness of the Law and the Prophets were seriously brought into question. Any one undertaking, to-day in America, to overthrow monogamy or nationalistic patriotism would be treated mildly compared to the treatment sure to be accorded one who dared criticize the religiously sanctioned *mores* of the Jews. Yet the conduct controls current among these Jews were not capable of bringing life to its highest level of fullness. The "righteousness" of the Pharisees was a malformation. A newly created righteousness was a practical necessity.

PRINCIPLES OF CREATIVE TEACHING

The term, creative teaching, is being used to designate a certain mode of teaching, the principles and technique of

which are determined with reference, primarily, to the changes and additions brought about in the knowledge, understanding, attitudes, value judgments, conduct controls, and habits of the pupils. Its standards of success are found in what the pupils learn rather than in what the teacher thinks he is accomplishing.[2] Its major emphasis is upon the modifications of the personalities of the pupils instead of the "lesson materials" or "subject matter" which the teacher tries to teach. "Subject matter," is subordinated to what happens to the pupils who study it. It is what they learn and not, particularly, what the teacher "teaches," that counts. "Lesson materials" are but means to be used in improving the qualities of the pupils' personalities. It is their needs, capacities, limitations and nascencies of spiritual development that have to be taken into account in selecting and organizing the subject matter of the curriculum. Unless these needs are met and these nascencies of development are nurtured into desirable traits of personality, the activities of the teacher are futile.[3]

In order to point out the unique masterfulness of Jesus Christ's teaching, when judged from the standpoint of its creative achievements, seven of the major principles of creative teaching are designated below. Then, there are listed, some of the more obvious illustrations of each, taken from the Gospel record of his teaching.

Guiding the learning activities of the pupils. The teacher who understands how to teach creatively, is more

[2] *Vide* A. R. Palmer, *Progressive Practices in Directing Learning* (Macmillan, 1929).

[3] *Vide* F. W. Thomas, *Principles and Techniques of Teaching:* Part III, General Principles of Learning (Houghton, 1927).

concerned with the learning activities of the pupils [4] than with any predtermined notions he may have with regard to how he should teach. No merchant judges his success as a retail distributor of dry goods by the amount of advertising he does, by the size and location of his store, by the number of prospective customers who visit his store, by the number of days the store is opened, or by the size of his selling staff. All these are but incidental. It is the goods that are sold and paid for that really count.

So it is with a creative teacher. He is concerned with such matters as enrollment, attendance, equipment, lesson preparation, class-room activities, and all that. But his concern does not stop with these. He takes upon himself the responsibility for what is learned by his pupils, and for how well it is learned by them. It is what happens to them while he is teaching that counts. If he leaves them with doubts, hesitations, misunderstandings, partial understandings, defective interpretations, anxiety, efforts that do not result in achievement, then he is a poor teacher. His achievements are measured by the improvement in their lives. If, under his guidance, they realize higher loyalty, clearer understanding and experience, a superior goal of life, freedom from fear and anxiety, a new body of dependable knowledge, a deeper consecration to a worthy cause, they have learned. And he has taught, creatively.

If learning involves study, then study must be supervised.[5] Perhaps the pupils are inexperienced in study. They may have built up false study habits. Their minds

[4] *Ibid.*, Chapter VI, "The Principle of Self Activity."
[5] *Ibid.*, Chapter XI, "The Lesson for Mastering Knowledge" and Chapter XIV, "Planning and Directing Study."

may be active but not in such a way as to facilitate learning. An inexperienced mind, for instance, may seize upon an analogy and, following its suggestions, arrive at a conclusion that is far from being the truth. Or, if the pupil's mind is busy collecting and evaluating a number of data, he may give too great weight or value to some and not enough to others. The result is that his conclusions, though sincere, are wrong. Thus he may develop irrational prejudices or enthusiasms that lead him astray. If his learning is not properly supervised, he may reach the place where he is directly and sincerely and heartily opposing righteousness or is resisting the truth.

If false prejudices or convictions have had years of practical, everyday living in which to solidify and become established, as is frequently the case with adults who have come to maturity in the midst of a fanatical religious environment, the problems of dependable learning are greatly increased and intensified. The task of supervising study and of guiding learning, under such conditions, is an extremely heavy one. It is comparatively easy to guide the learning of a little child until he realizes truth that is pure, and knowledge that is trustworthy. Realizing the fearful handicap of the falsely constituted apperceptive background of his disciples, Jesus dramatically placed a little child in their midst and said, "In very truth, I tell you that unless you turn and become like little children, you will in no case be admitted into the kingdom of heaven. Whoever therefore shall humble himself as this young child, is the one who is greatest in the kingdom of heaven" (Matt. 18:2-4).

The insurmountable difficulty which Jesus encountered

when he undertook to teach the scribes and Pharisees, creatively, consisted in their inability to lay accumulated prejudices aside and make a new start, with a virgin mind. Their minds were skewed. They could not go straight in their approach to truth. They were not free to give proper weightings or values to the new data brought to their attention. They were unable to learn in a straightforward manner. So even the master teacher was unable to teach them. Little wonder that he chose for his twelve disciples, men who were discovered outside of the group of professionally trained students of religion!

Motivating the learning activities of the pupils.[6] One of the primary tasks of a teacher, whose work is creative, is that of enlisting his pupils in the learning process. Learning, ordinarily, is real work. It involves effort, sustained effort. Unless it is suitably motivated, children and adults, as well, try to avoid it. If a pupil tries to learn but his efforts are not readily successful, he is unable to hold his mind to the task. He is apt to become an occasion for discipline. His nonlearning activities become a distraction to the other pupils who are still able to drive their minds to the tasks in hand.

If achievement is delayed, pupils need encouragement that supplements that which they get out of the learning process. An award is offered. The value of the achievement about to be realized is made concrete and picturesque. Thus they are spurred on to renewed effort. They try again. The discouragement that had begun to settle down upon them, like a dark cloud, is lifted. There

[6] *Ibid.,* Chapter VII, "The Principle of Interest," also, A. R. Palmer, *Progressive Practices in Directing Learning,* Chapter III, "Directing the Learning Activities" (Macmillan, 1929).

is joy in study that, with a reasonable amount of effort, results in learning. Who has not felt the thrill of a new insight into the meaning of an experience, a bit of literature, or an historic event! Or who has not been thrilled when, after long, tedious practice, skill has been acquired and a difficult task has been mastered!

Learning is a thrilling adventure. But it takes a master teacher to provide the units of learning or "lessons" in such a way that a reasonable amount of effort will be rewarded with the joy of achievement. Some pupils learn more readily than others. There are some kinds of "lessons" which are mastered with relative ease by one pupil but only with difficulty, by others. If the "lessons" are to be concerned with ways of living or with attitudes toward all other human beings or with one's total bearing toward that great reality that is recognized as God, it requires unusual educational wisdom and skill to select them and to present them, effectively, to the pupils, for learning.

Each unit of learning should appeal to the pupil as being something worthy of study. Unless it is inherently interesting, his mind will not get set in its direction, without real difficulty. It must appeal to his sense of value, even before he has learned it. Study, just for study's sake, is very rare. But study with the hope of acquiring new and usable knowledge, better understanding, greater skill, keener enthusiasms and loyalties—this kind of study is the price of new and worth-while experience. It is recognized as being valuable. Only thus can the larger life be realized.

The teaching ministry of Jesus contains numerous instances of his deliberately undertaking to strengthen the

study motives of his disciples. He was very skillful in relating the learning efforts to their primary, biological interests. Knowing their innate acquisitiveness, he said, "Lay up wealth for yourselves in heaven, where neither the moth nor wear-and-tear destroy, and where thieves do not break in and steal" (Matt. 6:20). Knowing their inborn appreciation of true friendships, he said, "You are my friends, if you do what I command you. No longer do I call you servants, because a servant does not know what his master is doing; but I have called you friends" (John 15:14, 15). He knew the satisfaction that comes with social recognition. So he linked up such teachings as "your reward is great in heaven" (Matt. 5:12) and ". . . when he has found it (the lost sheep), he lifts it on his shoulders, glad at heart. Then coming home he calls his friends and neighbors together, and says, 'Rejoice with me' . . ." (Luke 15:4, 5). He made righteousness appealing, desirable. His disciples were eager to realize it. Under his skillful management of their motives, they were ready learners.

When Jesus' disciples were engaged in the task of realizing righteousness, they were told that their experience might be likened to "treasure buried in the field, which a man finds, but buries again, and, in his joy about it, goes and sells all he has and buys that piece of ground" (Matt. 13:44). It was represented to be "like a jewel merchant who is in quest of choice pearls. He finds one most costly pearl; he goes away, and though it costs all he has, he buys it" (Matt. 13:45-46). Thus did the great teacher stimulate hearty enlistment in the learning process. He tried to give to their quest for righteousness the same

spirit of eager anticipation which is found in one who is about to acquire great wealth. They, personally, were about to come into possession of qualities of personality that were priceless, that would yield the deepest satisfaction and joy.

Types of learning activity.[7] Learning is by no means a single and simple process. It may involve several kinds of mental activity. These activities may be carried on concurrently or in sequence. But it is one of the responsibilities of a competent teacher to find out what these various types of activity are, which ones are appropriate in view of the nature of the "lesson" to be learned, and to help his pupils to go at the task of learning *in the most effective manner.*

This recognition of there being different types of learning is particularly important when the subject matter involves religion. The Christian Church has not always been clear in regard to this problem of how the righteousness of God may be learned or realized with the greatest directness and economy. If an individual is immaturely righteous his learning will be different from that of an individual whose righteousness is psychologically defective or is permeated with moral lapses or delinquencies. Furthermore, righteousness, when acquired, does not break down or destroy the indigenous marks of individuality. One person may be a good illustration of righteousness that is effortful, prudential, executive. Another person's righteousness may be sensitively appreciative of its beauty and æsthetic implications. There are clearly distinguish-

[7] Cf. F. W. Thomas, *Principles and Techniques of Teaching,* Part IV, "Special Types of Learning" (Houghton, 1929).

able and distinctly different modes of righteous living. There are, also, no less clearly distinguishable ways of learning how to become righteous, after the pattern found in Jesus Christ.

On one occasion, Jesus tried to help his disciples in their learning of righteousness by getting them to maintain an attitude of trust or of freedom from anxiety. They were instructed to rely upon the providential care of the heavenly Father. "Do not be anxious for your lives, what you are to eat, and for your persons, what you are to put on. . . . Look at the ravens. They do not sow or reap, and they have neither store-chamber nor barn. And yet God feeds them. How far more precious are you than the birds" (Luke 12:23-24), he said. Evidently their conduct lacked the quality that has its origin in an attitude of confidence in the providential care of the heavenly Father.

On another occasion, the lesson needed was that of courage. The fear of certain men who were not in sympathy with righteousness, stood between his disciples and their realizing this higher mode of life. So the great teacher said to them, "Be not afraid of those who kill the body and after that can do nothing further. . . . The very hairs on your head are all counted. Away with fear" (Luke 12:4, 7). Not long after this, they were given opportunity to meet social situations with courage. What a thrilling experience of learning—learning to put fear aside when it left little room for the emotional support needed in the presence of danger!

"Take care, be on your guard against covetousness, for no one's life consists in the superabundance of his pos-

sessions" (Luke 12:15), was the lesson on another occasion. Indeed, this thought of the incompatibility of unbridled acquisitiveness and righteousness was made emphatic, again and again. With emphatic declaration he said, "Woe unto you rich men, because you already have your consolation" (Luke 6:24). After describing the foolishness of a man who made ample possessions his primary source of security and the reason for discontinued moral effort, he said, "So is it with him who amasses treasure for himself" (Luke 12:21). Explaining one of his parables, he said, "He who received the seed among the thorns is the man who hears the word, but the cares of the present age and the delusion of riches quite stifle the word, and it becomes unfruitful" (Matt. 12:22). His disciples, evidently, had to loosen their grip on gold before they could measure up to his divine standard of righteousness.

Some lessons involved conduct control, as when the seventy evangelists were sent forth (Luke 10:1-17). Others, a change of sentiment or attitude (Matt. 18:3). Still others, a clarification of concepts used in apprehending or in understanding righteousness (Luke 10:21). Many of the parables of Jesus brought out the fact that his disciples simply misunderstood what was involved in their relationships one with another, or with God. The important point to note, in this connection, is that the creative teacher did not limit his disciples' mode of learning merely to the clarification of their understanding or to their acquiring information. They had to become intelligent concerning this great subject of righteousness but they had to learn to cherish it as though it were a costly pearl and practice it as a rule of daily living. They did

not confine their learning activities to any one type of learning. But, using all types, they learned with their whole minds, creatively. Thus a new form of righteousness appeared in their lives and not merely in their thinking.

Favorable learning conditions. In estimating the teaching competency of a particular teacher, one of the checking points includes his understanding of what constitute favorable learning conditions and alertness to remove any factors in a particular situation that interfere with or retard learning, on the part of the pupils. It is a well-known fact that the teaching efforts of an instructor may be nullified by the presence of distractions, by low morale on the part of the studying pupils, by the disorderly or noncoöperative attitudes of certain members of the class, by interruptions, by physical discomfort, by poor school organization, and by many other factors. Some of these enemies of learning may reside in the teacher, himself. Some of them may inhere in the class-room surroundings. And some of them may be located in the pupils. Perfect learning situations are rare. It is a mark of superiority in teaching when the inspiring companion in learning can so control the situation as to secure the maximum of learning products on the part of his pupils.

One of the most sharply analytical methods of noting the creative teaching power of Jesus Christ would be to make a list of some of the difficulties which stand in the way of learning and to see to what extent these were obviated or avoided by him. The following items suggest the very much larger number that would have to be included if such a study were comprehensive.

If the "subject matter" is abstract or but remotely related to the present experiences of the pupils, it is difficult to learn.

If there is confusion between relative and absolute, between primary and secondary values, efforts to learn may result in discouragement.

If the "lessons" or units of learning follow a logical order as arranged in a textbook rather than the natural, psychological order of events as these units of learning occur in the experiences of the learners, an element of artificiality is introduced into the learning process.

If the amount or number of lessons to be learned is too extensive or massive, discouragement is apt to result.

If one unit of learning is not mastered before the pupils go on to those more advanced in nature, consistent and continuous development does not take place.

If the teacher is unattractive in voice, dress, or manner, the pupils are apt to be repelled by his teaching, regardless of its intrinsic value.

If the teacher is lacking in a sense of justice and a spirit of fair play, coöperation in learning, on the part of the pupils, is apt to disappear.

This list might be extended to great lengths. There are a multitude of factors that have to be taken into account if a teacher is to reach the highest level of creative teaching. Unfavorable conditions in himself, in the pupils, in the surroundings, the "lesson" presented for learning, and in other areas need to be eliminated with thoroughness and tact.

But with even this abbreviated list of items in mind, it is possible to study the teaching power of Jesus with new

and intelligent appreciation. He was personally attractive. His disciples loved him (John 21:15-18). Even the common people heard him gladly and followed him (Mark 12:37). He had unusual capacity for settling disputes in a just and fair spirit (Matt. 9:34). He had a great affection for his disciples (John 15:13-15). The thought of Jesus slavishly following the series of lessons arranged in a hard-and-fast manner as found in a textbook seems almost sacrilegious. He was so close to his disciples' everyday lives and experiences that he did not have to have a textbook from which to draw suggestions for learning situations. He did make frequent reference, in an intelligent manner, to the great body of organized, sacred literature with which his disciples were more or less familiar, but at no time was his teaching embarrassing because of its being abstract or because of its not being applicable to a concrete and immediate situation.

Jesus Christ recognized what constitute favorable conditions for learning the great lessons which he was trying to teach. He even went so far, in his controlling the surroundings, as to withdraw his disciples, completely, from an unfavorable situation and depart with them to a place that was free from distractions (Mark 6:31-32). When the unfavorable factors in the situation were so numerous and intense that learning was impossible he recognized the condition (Matt. 13:57, 58). His disciples came to him without hesitation, when, for any reason their learning was obstructed or they were puzzled (Mark 9:38). At no time was he embarrassed because of his lack of pertinent information. On the other hand, again and again, his superiority in wisdom and

understanding was evident (Matt. 13:54; John 16:12). He lived in an atmosphere of hope, peace, good cheer, optimism, all of which are favorable mental conditions for learning (Luke 10:41; John 14:2). He was patient with those disciples who were slow to learn (John 14:9). It is evident that Jesus Christ deliberately sought out those conditions and situations which were most favorable for learning on the part of his disciples. He tried to control those factors which conditioned the effectiveness of his teaching. He could rebuke false learning as well as encourage true learning. He could turn an ordinary, commonplace situation into a golden occasion for teaching the lessons of the kingdom. He avoided unfavorable conditions as well as took quick advantage of those that were favorable.

EVIDENCES OF HAVING TAUGHT CREATIVELY

If we may use Jesus' own words, though used in another connection, we may say that the best way to judge of the effectiveness of a process is to examine its outcomes. "Men do not gather grapes of thorns" (Matt. 7:16). Neither do they achieve personal and social righteousness, as learning products, unless the learning has been stimulated and guided by a creative teacher. The creative teaching power of Jesus Christ may be judged by the results of his teaching. And the place to look for these results is in the experiences of his disciples.

A vast amount of research and experimentation has been carried on for the purpose of finding out how to measure or to test the results of teaching. Creative teaching places particular emphasis upon achieving the maxi-

mum of desirable results, with the greatest permanency, directness, and economy in the use of resources. If a teacher is a master of the technique of teaching creatively, he will have no difficulty in locating, observing, and recognizing evidences of his success, even though the objective of his teaching is that of personality discipline and enrichment or the abundant life for his pupils.

Testing the results of teaching religion creatively. The following list of checking points is not exhaustive. It is intended merely as a few typical items that should be in the mind of a careful student of the learning products of pupils who have been studying religion under a competent teacher.

1. Does the knowledge acquired, together with the new insights, understandings, attitudes, and conduct controls which the pupils have gained through guided learning, constitute a bond of fellowship among them? Do they have increased regard for one another? Do these lessons which the pupils have learned help to foster friendships among them?

2. Do the pupils show a disposition to share with others what they have learned? Is it considered to be so valuable by them that they take it for granted that others will be interested in it and will profit by it?

3. Do the "lessons" which have been "learned" in part, in the class room, "carry over" into everyday experience where the learning process is continued and brought toward completion? When the pupils are in other than class-room situations, do they make use of what they had learned? Does it permanently affect their lives?

4. Do the pupils, after having "learned" their "les-

sons," see, sharply, a distinction between the characteristics of their lives or personalities before they came under the influence of their teacher and after they had "studied" under him? Can they apprehend, clearly, the difference between the old and the new way of believing or of living? Can they appreciate, intelligently, what they have found out? Are they glad to have begun to live a kind of life or to aspire to a kind of experience that is recognized as being new?

5. Do the pupils cherish the memory of their teacher? Is their loyalty or tender regard for him based upon their appreciation of the contribution he made to them? Are they grateful to him for what he taught them? Do they refer to him reverently, after he has gone?

6. Are the lessons really learned, at least in part? Are they learned in such a way as to prepare the pupils for still further learning? Do they stimulate further study, growth, or development?

7. Are the lessons which they have learned really vital, in the sense that they make life more rich, dynamic, and abundant? Are they life-giving to the pupils, starting in where the pupils are?

8. Does what is learned perform the function of truth? Is it dependable? Can the pupils live by it? Does it help them to make contact with reality? Does it yield a body of fact information concerning themselves and the environment of their lives? Can it be relied upon to throw light upon the problems of adaptation and aspiration that are involved in "overcoming the world" in which they live? Does it give poise and peace when the problems of adaptation are particularly complex or hazardous?

9. Are the pupils intensely interested in what they are trying to learn? Does the "subject matter" awaken in them a sense of value? Can they give heed without conscious effort? Is it relatively easy for their minds to get set for study or to get ready to learn? Are the lessons so inherently appealing that there is no need for artificial stimulation of study motives?

10. Do the pupils welcome opportunities to associate with their teacher? Does he have influence with them? Are they receptive or suggestible when he lectures or engages in conversation with them? Do they consider that they get something worth while from him, when he undertakes to teach them? Are the personal relationships with him productive of changes in their way of looking at things? Does he "rate" with them?

This list of ten checking points is intended merely to be suggestive of the kinds of tests that may be used to determine the quality of the work which a particular teacher is doing. It is impossible to measure, with mathematical exactness, the new attitudes and insights which result from learning religion under a creative teacher. That which is essentially qualitative can be translated into quantitative terms only with difficulty, and with approximate or relative accuracy. But such checking points as these may be used to find out, with a fair degree of reliability, the extent to which pupils have had vital learning experiences.

In order to get some conception of the degree of creativity with which Jesus Christ taught his disciples, these ten checking points may be used. They furnish a rough-hewn system of standards with reference to which his success, as a teacher, may be judged.

A beloved society of disciples. As a direct result of Jesus' teaching, bonds of social solidarity were created, binding his disciples together into a unique fellowship. What they had learned was a common and a cherished possession. The welfare of the group supplanted each member's concern for his own well-being. Each individual, admitted to membership on the basis of what he had learned from Christ, could be depended upon not to take selfish advantage of the privileges of the fellowship. He could be relied upon to cherish justice, kindness, patience, a forgiving disposition, peace, gentleness and other virtues that result from loving a God of righteousness with all one's heart and one's neighbor as oneself. Such virtues as these are effective in cementing individuals into a group. Only one, Judas, failed to learn this lesson.

Toward the close of his ministry and at a time when his disciples were particularly suggestible and noncritical, the beloved teacher said to them, "A new commandment I give you, to love one another; that as I have loved you, you also may love one another. It is by this that everyone will know that you are my disciple—if you love one another" (John 13:34-35). In the midst of a social order that was permeated with suspicion, hatred, jealousy, fear and other socially divisive sentiments, a new social group emerged, unique in its social cohesiveness. No one within the group sought to exalt himself apart from his intrinsic value to the group. They were warned against it (Luke 14:11). Two, who had as yet not realized vicariousness as a condition of membership in the group, did seek advancement on the basis of personal favor, but their sordid ambition was soon checked (Matt. 20:21-23). The organized group of disciples demonstrated the validity of the

principle that righteousness exalteth not only a nation (Prov. 14:34) but, also, any other social organization.

The power of self-perpetuation as a social unit, which has characterized the Christian Church for centuries, is a clear demonstration of the power of the great teacher to release moral energies and to create social values. He gave his disciples something which they cherished in common. While being in the world, this body of learners were not of the world (John 17:15). They could love their enemies and perform their share of the task of extending the fellowship so as to include an ever-widening circle. But it was when this love, inspired by Christ, was reciprocated that the unique social unit and life emerged. Jesus' disciples knew that he was ready to lay down his life for his friends (John 10:15; 15:13). The fellowship of those who cherished common memories of Jesus and shared his divine purpose became exceedingly precious. Its bonds were amazingly strong. Nothing seemed capable of disrupting it. Even the forces of the world of darkness could not destroy it (Matt. 16:18).

The disciples of Jesus learned to love one another on the basis of what each had learned from him. Critical intelligence, such as that found among the Pharisees, is not as secure a foundation for social adhesiveness or solidarity as is this Christ-inspired and sanctioned kin(d)ship. God was recognized as a common Father. The fact that individuals of varying degrees of intelligence, social standing, cultural background, economic resources, all were capable of becoming disciples of Christ and of living righteous lives was basic in forming the fellowship. This fact, made emphatic in Jesus' teaching, was demonstrated

in their own membership. The spirit of Christian democracy that, with ever-increasing power, has made its way down through the generations of the Christian era, is a most impressive demonstration of the social results actually achieved by the creative teacher of the righteousness of God realized by faith.

The impulse to share what has been learned. The disciples of Jesus Christ, having learned from him, the truth concerning God (John 17:6) and the way of human life (Matt. 7:14; John 14:4-6), felt a strong impulse to share with others this precious, life-giving knowledge (John 4:29; John 1:45; Luke 10:17). After Saul had pondered the searching question put to him by the great teacher, whom he met face to face, "Saul, Saul, why persecutest thou me?" he came into a fuller realization of the meaning of the life and ministry of Jesus. Seized by an indomitable purpose to make these truths known, he became a zealous missionary to the Gentile world.

Jesus' disciples cherished opportunities to witness to the truths which they had received from him. The Pentecostal utterance of Peter, "Men of Judea, and all you inhabitants of Jerusalem, let this be known to you, and attend to what I say" (Acts 2:14), became normative for all the succeeding centuries of believing Christians. When witnessing is dangerous, men do not utter the truth unless they have a firm grasp of it and feel its value. Truths that are but half learned are not apt to be proclaimed from the house tops. Where there is conscious imperfection of understanding, the impulse to share with others what is but partially grasped, is apt to be weak. The marvelous faith-propagating urge of Jesus' disciples may

be considered evidence of their having learned that which they longed to propagate.

The creative genius of Jesus as a teacher is clearly indicated in his conservation and his making use of the initial impulse which his disciples felt to share with others that which they had received from him. He knew that as soon as they had begun to learn the new way of life, they would want to tell others about it. This they did. The disciples continued their learning by teaching others. They brought their own discipleship to a higher degree of value, by engaging in the task of making new disciples. They did not wait until their own learning had become encyclopædic and professional before beginning to share it with others. They could be contagious even when their knowledge was conspicuously incomplete and their witnessing, amateur. Some of the things they said, probably, were foolish, and were crudely expressed, but, nevertheless, were used of God to confound those whose learning was more extensive (I Cor. 1:26-29).

The great teacher deliberately stimulated this impulse to recite to others what one had begun to learn. He encouraged his disciples to acknowledge before men their allegiance to him (Luke 12:8-9). They were instructed to give little anxious pondering of the matter and the manner of their witnessing, even before synagogues, magistrates, and governors (Luke 12:11).. To retell what has been learned, partially, is to grasp it more firmly. Doubtless the formally accredited, professional teachers sneered at the great teacher's use of amateur teachers to spread his Gospel. But his superiority over the scribes is clearly seen in this matter. His disciples, by their early

and enthusiastic witnessing, colored with virgin appreciations and the glow of joyous dsicovery, entered into learning experiences that profoundly influenced all of their subsequent mode of life.

Applying further tests. The limitations of this study forbid a detailed application of the remaining eight tests to the results of Jesus' teaching. If such a study were made, it would confirm the conviction that his teaching penetrated to the very center and heart of the personality of each of his disciples. The one of his chosen disciples who was disloyal to him, could not endure the thought of his disloyalty. Death was a welcomed relief (Matt. 27:5). One disciple, placed in a trying position, denied him but went out and wept bitterly (Matt. 26:75). Jesus expected that the word which he taught his disciples would reappear abundantly in the lives which his disciples would live (Mark 4:20). The changes which his teaching and their learning effected in the lives of his disciples were so profound that they were designated as a second birth (John 3:3), as constituting being born of God (John 1:13), as evidence of having been born of the spirit, in contrast with being born of the flesh (John 3:6).

After the beloved teacher had gone, a sacred memorial, the Last Supper, was instituted and kept up in memory of him. His teachings were carefully preserved. What his disciples had learned directly from him and the works which they had accomplished under his guidance and inspiration were carried forward into new knowledge (John 16:13) and even greater works (John 14-12). The lives which his disciples lived under the inspiration of his teaching became so dynamic and fruitful that people marveled

at them (Acts 2:13). God had become to them a great reality (John 17). They were not afraid of turning the existing social order upside down (Acts 17:6).

Wherever these disciples went, there was evidence of the fact that they had taken seriously the lessons which they had learned. In some instances martyrdom resulted from their earnestness and unbending loyalty. Peter and John, arrested and brought before the rulers and elders (Acts 4:1-22), were fearlessly outspoken. They declared, "As for us, what we have seen and heard we cannot help speaking about" (Acts 4:20). The disciples' appreciation of the privilege of associating intimately with the beloved teacher might well be summed up in the words of Peter, "Master, it is well for us to be here" (Matt. 17:4).

Such results as these may well cause the teacher of the Christian religion to pause and inquire if there is available, anywhere, a more reliable demonstration and exposition of creative teaching? Just as Jesus Christ's life was the light of men (John 1:4) so his teaching has become normative for all teaching of the Christian faith. The educational conventionalities of his day were burst asunder because they could not contain the creative vitality of his teaching. He taught, and as a result, men began to live, abundantly, lives worthy of children of the most high God.

SUGGESTED LINES OF INVESTIGATION

1. Show how it is that learning on the part of the disciples was the measure of Jesus' success as a teacher.
2. Under what conditions did Jesus fail to achieve success as a teacher?
3. What is the essential difference between learning the two great commandments of Jesus and the ten commandments of Moses?

4. On what occasions did Jesus use repression, discipline, restraint?
5. On what occasions did Jesus stimulate nascent aspiration, desire, longing?
6. How would you designate a completed act of learning, or a series of such acts?
7. What indications are there that God was a reality in the experience of Jesus?
8. How do we know that Jesus tried to conserve and use what was best in his religious heritage?

SUGGESTED SOURCE MATERIALS

a. 15, Chapter II, "The Teacher."
b. 19, Chapter I, "The Way of the Master."
c. 24, Chapter IV, "The Teacher and His Disciples."
d. 27, Chapter III, "Jesus' Methods of Teaching."
e. 49, pp. 13-27, "Methods of the School."
f. 52, passim.
g. 64, passim.
h. 29, passim.
i. 50, passim.
j. J. M. Jones, *The New Testament in Modern Education,* Chapter I, "The Christian Teacher and Modern Education" (London: Hodder and Stoughton, 1922).

CHAPTER IV

PROPHETIC AND PRIESTLY ELEMENTS IN JESUS' TEACHING

Jesus chose to be a teacher
Superiority over professional teachers

JESUS, THE TEACHER-PROPHET

His God-consciousness (Son of God)
Superiority as a human-nature analyst
Inspiration in thought and utterance
His fearlessness

JESUS, THE TEACHER-PRIEST

His man-consciousness (Son of Man)
Concern for the lost and the least
Vicariousness of his life
Atonement as his educational objective

A TWOFOLD TASK FOR THE CHRISTIAN TEACHER

CHAPTER IV

PROPHETIC AND PRIESTLY ELEMENTS IN JESUS' TEACHING

TEACHERS of the Christian religion would do well to ponder two significant facts concerning Jesus Christ. When he was considering how he would go about it to establish the righteousness of God among men, he chose, voluntarily, to be a teacher. Yet, the professional teachers of his day furnished relatively few of the teaching patterns which he adopted.

Jesus chose to be a teacher. The "supreme glory of the teaching profession" consists in the fact that when Jesus Christ faced his life work—that of helping people to know the truth that would free them of their burdens and woes —he chose to be a teacher. He did not choose to be a political leader, a doctor, a philosopher, a Scriptural exegete, or a social worker, merely, but a teacher. His primary passion was to mediate the truth concerning a God of righteousness and love to his fellow men. Incidentally he made vital contacts with the functions of politicians, doctors, philosophers, interpreters of sacred Scripture, social workers and evangelists. He has been the inspiration of several professions. But it was as a teacher, primarily, that he gave himself to his task (John 3:2).

In becoming a teacher, Jesus encountered several handi-

caps. He violated custom. It would have been customary for him to have taken up the trade of Joseph (Matt. 13:55). Furthermore, those who devoted their lives professionally to teaching were supposed to have enjoyed special privileges of culture and learning. This profession was carefully safeguarded by custom and tradition. In choosing to be a teacher, he had to reckon with the hazards of violating convention and of encountering the animosity of the recognized leaders in the very profession he chose to enter (John 7:15). The opportunities offered him, as a teacher, must have been strongly alluring for him to have made this unusual choice of a life work.

This choice was not forced upon him. It was not a last resort. He had not failed in some other profession before taking up teaching. He did not choose teaching as a temporary arrangement. He might have had a successful career in any one of several other professions.[1] The people wanted him to become a political leader (Acts 1:6-8). As such, he could have created a large constituency. He had to safeguard his rapidly expanding reputation as a wonder worker (Matt. 8:4; Mark 7:36; Luke 9:21). He was tempted to do other things (Matt. 4:1-11). But he chose to become a teacher.

Superiority over professional teachers. The astounding fact of Jesus' choosing to be a teacher, however, pales before the attitude he maintained toward the socially established leaders in this profession. With an audacity that would have been extremely costly to one of less ability, he set himself in opposition to them in some of the

[1] W. M. Sedgwick, *Christ the Teacher* (London: Student Christian Movement, 1914).

most profoundly significant issues that could come up to them for professional adjudication (Matt. 23:13; Luke 11:44). When he brought into question the validity of the spiritual judgments of the recognized authorities, he brought down upon himself first their ridicule, then their anger.

But even in such a desperate social situation as this, he had resources that were sufficient for self-protection and recovery. Two, in particular, should be mentioned. His marvelous humility tended to disarm criticism—especially the criticism that he was "seeking his own glory" (John 7:18) or setting himself up to be wiser than the fathers. The intrinsic value of his teaching and its power of self-validation put the experts on the defensive (Matt. 7:29). He spoke with the authority of freshly discovered and personally realized truth. The conventional teachers were accustomed to quote authorities. Jesus Christ at once placed himself alongside of the authorities which they quoted (Matt. 5:22).

It was this originality, in part, that accounts for the supremacy of Jesus as a teacher. The scribes were busy interpreting, conserving, protecting, continuing thought trends that, for centuries, had been central in the religious life of the nation to which he belonged. But the great teacher made a new start. His rejuvenation of current thinking, his restoring spiritual vitality to it, was so profound that he founded a new school. The achievement of his purpose, by use of the teaching process, involved something more than casual contacts. It required intensive work. This fact, automatically, reduced the number to whom he could minister as a teacher (Mark 3:14). He

chose a small group of disciples and thus made permanent and lasting the spiritual rejuvenation which he inaugurated in spite of the scribes (Matt. 26:20).

JESUS, THE TEACHER-PROPHET

Looking at his task through the eyes of a teacher, Jesus saw a twofold spiritual opportunity. A teacher is, essentially, a mediator. He is an agent who brings God and man together in a life-giving relationship. The direction of his efforts may be that of from God to man or it may be from man to God. The former process produces the prophet. The latter, the priest. Jesus was both. His educational function was conceived in both prophetic and priestly terms.

As a teacher-prophet, Jesus Christ revealed four easily distinguishable characteristics. His was an unusual awareness and understanding of God. He was a marvelously keen analyst of human life and affairs. His thinking and giving utterance to his thoughts were characterized by superior and unbroken inspiration. His presentation of his convictions seemed to be absolutely fearless. It was these four characteristics, particularly, that caused his contemporaries to identify him with the great prophetic tradition in Israel. To them, his messages seemed to be strikingly similar to those of Amos, Isaiah, Jeremiah, and Elijah (Matt. 17:1-4; Matt. 16:13-14). Jesus felt the challenge and the opportunity of setting forth a new, vital, life-giving interpretation of God, Whom his countrymen knew as Jehovah but Whom he, himself, knew as the Heavenly Father (Matt. 6:9; Mark 14:36).

His God-consciousness (*Son of God*). The thoughts of

Jesus Christ closely resembled the thoughts of God as recorded in the prophetic literature. These thoughts were new and fresh. They were his own. They revealed intimacy between himself and God, the Father. He knew how, through prayer and other forms of devotional discipline, to ask for and to receive, liberally, the wisdom of God (James 1:5). Again and again he asserted or demonstrated his oneness with God (John 17). He cherished this relationship. He paid the price of communion with God.

The great teacher was given, particularly, to explaining the mind or attitude of God toward human affairs. He set forth the occasions of sorrow and of rejoicing on the part of God (Luke 15:7; Matt. 18:14). It was his custom to consider sin, the Sabbath, the Law of Moses, religious leadership, and a multitude of other subjects from the point of view of the Heavenly Father. This disposition gave him fresh, unconventional insights. It brought him into sharp conflict with the thinking of "the authorities." Such new wine could not be contained in old bottles.

He advised his disciples, whenever they felt the lack of wisdom, to ask of God and to receive from Him, a wisdom that is superior to human wisdom. The supreme comfort of his life was the abiding sense of union with God. To do the will of his Father was central in his life purpose (John 4:34). He was eager for his disciples to locate and to recognize God in their own personal experiences. He urged them to seek Him, to call upon Him, to forsake all conduct that was incongruous with or antagonistic to the character of God (John 6:46; 20:17).

In order to clarify his own awareness of God's presence, he sought out places and times that were free from distractions. To him, communion with God was a source of strength. An intimate, social, filial relationship existed between him and God (Luke 22:39ff.).

The establishment of such a point of view as this had made it natural for all true prophets to take God's part in various situations involving both the nation and individuals. Prophets believed that God called them to the difficult and hazardous task of interpreting His mind to the people of the nation (cf. Hos. 1:2; Zeph. 2:5; Zech. 4:6). Their own experiences of God were the starting points in the development of their messages. Jesus Christ believed himself to be a demonstration, an illustration, a concretization, a definition of the mind and purpose of God (Matt. 18:14). To share God's mind was to become morally responsible for identification with His purpose. This involved the further responsibility of calling the nation to account whenever it departed from the ways of God's righteousness.

Superiority as a human-nature analyst. When looking at many objects, what one sees depends upon one's position in relation to them. The apperceptive background determines points of sensitivity. What is observed is conditioned by that in which one is interested. To see God as He is involves being like Him. To be unlike Him makes it impossible to see Him as he is (I John 3:2). If a man is interested in automobiles, of all the many objects on the street, he will see automobiles. If he has set out to purchase a necktie, the street, for him, will be filled with neckties, with men in the background. Jesus

Christ was interested in the righteousness of God. Illustrations of that righteousness or contradictions of it were quickly apprehended by him. He was sensitive at this point. With this point of view, it was inevitable that he should conceive his task as being that of calling sinners to repentance (Matt. 9:13).

It was this background of interest in right conduct that made Jesus Christ a keen analyst of human society—its customs, traditions, conventions, institutions. He knew what had been the moral training of his Jewish fellow countrymen. Again and again, he took advantage of this. He assumed that they were interested in righteousness. Their Judaistic inheritance was heavily weighted with a kind of moral teaching. As a shrewd analyst he realized that moral conduct issues from the cherishing of moral ideals. He was not concerned, directly, with improving the political and ecclesiastical affairs, as such. To cleanse the outside of the cup and leave the inside unclean, was, to him, folly (Matt. 22:25, 26). It was his passion to get back into the springs—the origins of conduct. He knew that righteousness of the heart would eventuate, inevitably, in righteousness of conduct (Matt. 15:18, 19). As a diagnostician, he went beneath the surface manifestations into the center of life, into the dispositions to act.

It was within the relationships of teacher and disciples, with righteousness of motives, born of love of God and of fellow man, as his objective, that Jesus Christ manifested forth the glory of God. His disciples partook of his fullness of grace and truth (John 1:14, 17). The purity and integrity of his own heart life made it possible for him to demonstrate the life that was right living,

indeed. With such personality constitution, God was with him. And he could go about doing good, healing, restoring, putting unrighteousness to flight (Acts 10:38). He saw deeply into man's greatest needs. He could locate them with unerring precision. He knew causes from symptoms, in the moral realm. His own life, lived in the spirit of truth (John 1:14), made him a keen observer of falsehood. He was sensitive to detect wickedness or righteousness in individuals or in groups.

In no place in the Gospels is Jesus' penetrating insight into human nature, its capacities, limitations, and needs, more clearly illustrated than in the Sermon on the Mount (Matt. 5). Here is laid bare his conception of that righteousness which he longed to see realized by his disciples. "Blessed are they who hunger and thirst after righteousness," he declared. Blessed are they who can detach themselves from the accessories of personality, such as worldly riches and social recognition, whose motives are pure and who can discern how incidental are the outer circumstances of life. How clearly, within the maze of human capacities and limitations, do these matchless utterances chart the course for the teacher! Only a superior analyst could see thus clearly the task of one who would teach righteousness.

Inspiration in thought and utterance. Inspiration, as found in the prophet, consists of two major aspects. It involves a fresh, new apprehension or comprehension of lofty truth, an original flash of insight into the deeper meanings of observed facts or of experiences. It involves, also, unusual effectiveness and clarity in the expression or communication of the newly grasped truth. It is quite

conceivable that an individual might have a glorious and unprecedented apprehension of a body of significant knowledge and stand utterly without ability to convey, to others, anything but the smallest fraction of his vision. His babbling and gesticulation might have some appropriateness and significance from his own point of view, but be meaningless to others. This man is no prophet. What he needs is the ability to make his message meaningful to others. It is likewise quite possible for an individual to be unusually competent in his use of words and other symbols of thought without having much that is worth while to say. He has the form but not the content of eloquence. He may be a brilliant vender of the results of superficial thinking. This man, likewise, is no prophet. It takes both brilliancy of insight and effectiveness of presentation to make a prophet—or a masterful teacher.

Evidently, there are different degrees of inspiration. The insights or discoveries of one inspired individual are more lofty, impressive, valuable than are those of another. When this elevation reaches a point of such unique superiority that other inspired thinking seems to be relatively inferior, it is referred to as a revelation. When the disciples, addressing Jesus, said, "Teacher, to whom else can we go? Thou hast the words of eternal life" (John 6:68), they recognized the unique superiority of his power of apprehension. This sort of thinking seemed to them to be eternally safe and trustworthy. They could rely upon it, to guide them in solving the problems of life. He was not "getting his stuff" from someone else. His intimate, personal relationship with God was the only explanation which seemed reasonable. He was publishing to the

world truth, of which the world was greatly in need, and which was not coming forth from any other source. His genius for truth discovery was so superior that God could use him as a medium through which to express His own thoughts and wishes and purposes.

Various passages of literature—prophetic in their source—had embodied truth which closely resembled the inspired utterances of Jesus Christ. He quoted Hebrew prophecy. His own religious experience was such that he could appreciate it. He could use it, while he taught. Hereby he set a significant precedent. A Christian teacher may possess limited ability to make original, personal discoveries of life-giving truth, but, nevertheless, he can locate such truth, beyond his own experience, and bring it within the range of initial apprehension of his pupils. This precedent, of course, does not imply that Jesus was deficient in this regard of first-hand discovery or experience. He did see the practical advantage of making use of current familiarity with the literary form of inspired knowledge.

Teachers who would share in the teaching ministry of Jesus Christ, the prophet, face a twofold privilege. The first is that of achieving, increasingly, familiarity with the literary forms in which inspired thinking concerning God and man has been expressed. There is a vast literature of this kind that can be made the basis of faithful study. The second is no less important. It involves those spiritual disciplines and enthusiasms which make possible discovery, on one's own part, up to the limit of one's prophetic capabilities. Every teacher disciple of Jesus Christ should share in his disposition and ability to make fresh discov-

eries of truth and to communicate them, appropriately, contagiously, to others. He may appreciate and verify the products of his Lord's inspirations and intuitions. He may, to some degree, discover truth on his own account and discover modes of communication which bring others face to face with the truth.

The majority of prophets have not been authors. They have not reduced to written, literary form, as a legacy, the truth that intrigued, challenged, and, possibly, overpowered them. Yet have they not been "authors"? With verbal speech, have they not written fresh truth upon the minds and hearts of their hearers? And, after all, is there not greater permanency to this living literature? Our Christian social order—in so far as it is Christian—contains a vast body of habits, dispositions, ideals, aspirations, loyalties, public sentiment, traditions, inhibitions to evil, and strong convictions which cannot trace their origins to the unknown, prophetic teachers—the sub-minor prophets of the past—but, nevertheless, are living monuments to the intrinsic value and the contagion of their inspirations. The fact that a teacher is an inspired, original, and effective promulgator of truth is no guarantee that he will not pass into oblivion with the epitaph: "Life thus lost is life regained."

His fearlessness. In the three characteristics of Jesus, the prophet-teacher, noted above, may be found the explanation of a fourth outstanding trait. His intimate association with God, his marvelous insight into "what is in man," and his swift, sure, intuitive grasp of fresh truth, with resources of communication of equal merit, all gave him an unusual equipment with which his morale was

undergirded. True prophets are courageous. They are void of fear. If God is for them, who can be against them? What king or other earthly potentate can resist such truth as this? Weapons that cause physical death and destruction can reach only the body. Truth is spiritual. It evades, eludes, escapes brute force. The prophet may fall but his truth goes marching on. And this is what matters.

Much of Jesus' teaching ran counter to socially intrenched prejudices. He had to destroy some customs and institutions before he could build the new, organized body of loyalties. He had to face the certainty of being misunderstood, misrepresented, misinterpreted. He recognized himself to be the Lamb of God (John 1:29; Acts 8:32). As the practical implications of his teachings became more and more clearly understood by his immature disciples, doubtless they had forebodings, protective sentiments, avoidance dispositions, self-interests which gave him little assurance of open, public support in the trying situations which were inevitable, as he gained popularity, publicity, organized enmity (Matt. 16:21ff.). Even if human support were to fail him, still he would teach the great truths of the kingdom of God. He had moral courage. He had physical courage. He could face danger with inner supports that kept him from being the victim of fear.

Those who have the disposition to pay the prophet's price of realizing the kingdom of God among men, through the teaching promulgation of the Gospel truth, are sure to encounter wickedness—resisting, subtle, retaliating, heartless, intriguing wickedness. The prophet-teacher, sometimes, must draw his sword. Even if he is as

wise as a serpent and harmless as a dove, his influence is sure to be detected by those who see in it their own overthrow. A prophet does not have to be foolhardy in order to encounter the wrath and destructive intent of the princes of wickedness. To all such come the words of the great teacher, "theirs is the kingdom of heaven." A teacher, like a good shepherd, may at times, be called upon to put his own life in danger, in order to rescue one who had gone astray (John 10:11). "The good shepherd lays down his very life for the sheep." Perhaps not his whole life, but merely his reputation, his professional position, or some other part of his life. To teach, not as a hireling, but after the pattern of Jesus Christ, requires a heart without fear. For such truth as his prophetic mind discovered stands forever opposed to unrighteousness.[2]

JESUS, THE TEACHER-PRIEST

Just as it is the function of the prophet to interpret God to man, so it is the function of the priest to interpret man to God. One brings God—the word, the purpose, the will of God to bear upon the doings of mankind. The other tries to lift mankind up to God. The prophet takes God's part in the affairs of the nation and of individuals. The priest takes man's part in the affairs of God. The prophet identifies himself with God so intimately that he can speak for God. The priest identifies himself with man so inti-

[2] For suggestive interpretations of the nature of prophecy, consult the following:
G. S. Joyce, *The Inspiration of Prophecy* (London: Oxford Univ. Press, 1910).
J. W. Povah, *The New Psychology and the Hebrew Prophets* (Longmans, Green, 1925).
J. H. Kaplan, *Psychology of Prophecy* (Philadelphia: Greenstone, 1908).

mately that he can interpret, present, explain, to God, the most poignant needs, the most distressing experiences of his fellow human beings. The prophet's voice is raised against the people. The priest's voice is directed to God. As the representative of the people, he can enter the holy presence of God.

Using the two concepts, the transmissive, and the creative functions of the teacher, it is suggestive to consider the former as designating the function of the prophet and the latter as throwing light upon the service of the latter. The prophet would not let the people forget the God of their past history—whose providential care had been over the nation, especially in the crises of its history. The priest sought to bring about changes in the attitudes of the people. He was concerned to make them fit to come before the presence of God, able to appear before Him unashamed. He was deeply distressed to find in the life of the nation that which was incongruous with or contradictory to the nature of God.

There are four outstanding characteristics of the teacher, Jesus Christ, that resembled those of the priest. He identified himself with humanity. He was sincerely concerned about the welfare of the last and of the least of mankind. The vicarious passion was central among the motives of his life.[3] The achievement of reconciliation or at-one-ment of man and God was the standard by which he judged the success of his teaching ministry.

His man-consciousness (*Son of Man*). The identification of Jesus Christ with humanity was not only formal or

[3] *Vide* G. C. Workman, *Jesus the Man and Christ the Spirit,* Chapter X, "The Saviorhood" (Macmillan, 1928).

biological. It was sincere and vital. The Word became flesh, and lived awhile in our midst (John 1:14). He took his place, with others, as part of the historic process. He entered heartily into the life of the nation. The welfare of his people was his welfare. Dangers that threatened their well-being aroused, in him, a protective passion. He was one of them. He had a feeling of social solidarity or kinship that was not subject to the accidents of economic status, health, or social position. Rich and poor, alike, were his brethren. He established personal relationships with the outcasts and with those who were favorably situated. He was called, "Son of Man" (Matt. 8:20; 9:6; 11:19; etc.).

There are many teaching situations in which this unique humanity-consciousness was expressed. All mankind, in his thinking, belonged to a great family or brotherhood (Matt. 23:8), having a common father. The personalities of all human beings were considered inviolable (Matt. 16:26). They could not be exploited for political or economic gain. Racial boundaries were no barriers to his sympathy. Mercy, kindness, truthfulness, compassion, love, coöperation—many of the moral characteristics of his conduct, revealed an unusual scope and intensity of social imagination and sympathy. He lived a human life, and was able, intelligently, to appreciate the life problems of others. He criticized others who disregarded their obligations to their fellow men. He was sympathetically considerate of children (Matt. 19:14), respectful in his regard for women (John 8:3ff.), obedient to properly constituted authority (Matt. 22:21), loyal to his friends (Luke 22:61), patient with those who were slow to learn (cf.

James 1:19, 20), indignant when socially harmful influences were released (Matt. 23:13, 16; Luke 11:42).

A recent psychologist has indicated that there are four fundamental principles that may be followed in making social adaptations.[4] They are: (1) dominance, (2) inducement, (3) compliance, and (4) submission. In addition to these positive attitudes, the negative bearing of indifference might be added. It is a mark of social weakness when an individual is capable or disposed to use but one of these modes of adaptation, no matter what the particular social situation calls for. The individual who is chronically given to dominance or to submission cannot make his way, socially, with success.

When studied in the light of this fourfold formula, the social adjustments of Jesus Christ show an amazing range of adaptability or versatility. He was remarkably successful in selecting the techniques used in making social contacts correctly. Only one who had very unusual understanding and appreciation of human beings could establish such intimate and lasting bonds of sympathy and affection as he established during the brief period of his teaching career, with men of widely differing constitutions.

One of the outstanding privileges that were given to disciples was that of observing the master teacher in his dealings with men. He had superior judgment in "sizing up" individuals, noting their major interests, sensing their personal limitations and perplexing problems. His control of social situations was masterful, tactful, spiritually constructive. After his disciples had observed his way of

[4] Cf. Wm. M. Marston, *Emotions of Normal People* (New York: Harcourt Brace & Co., 1928).

counseling with all sorts of men, they were prepared to go forth on a trial ministry and imitate his manner of dealing with people (Luke 10:1ff.).

Jesus Christ realized that the area of his successes and failures was human experience. He was concerned with what happened to the folks with whom he made contacts. He could discern the raw material out of which the kingdom of God was to be formed (Luke 17:21). It was the faith, the love, the hope, the patience, the meekness, the hunger for righteousness, the heart purity of actual men and women, boys and girls. His personal influence resulted in changes within these areas of spiritual plasticity. If he was able to cause faith in God to supplant fear or God-sanctioned generosity to overcome stinginess, he was succeeding. And if his efforts resulted in the intensification of selfishness or hypocrisy, he was failing. In order for him to do the work which he conceived to be the will of God for his life, he had to become one of the people—to identify himself and his interests with those of his fellow men. He never forgot that he was but one of a great multitude of human beings—all seeking life.

Concern for the lost and the least. Jesus Christ's sense of social solidarity with his fellow men was not indiscriminate. He did not care for all individuals alike. Some were "in his mind" more than others. He was sufficiently well informed concerning all classes of people that he could make an intelligent choice of those for whom he would have particular regard.

Impelled by his passion for service and guided by his keen, analytical observations, made from the standpoint of

the righteousness of God, the great teacher came to the decision that he could be of greatest help to those who were burdened with personal handicaps or who were situated in the midst of unfavorable circumstances. The favored ones, who had had good fortune in their aspiration toward the larger, fuller life, did not need him particularly. At any rate, they did not present as challenging a field of service as those who "needed a physician" of the soul. He felt drawn, sympathetically, to those in need—those who had lost their way in life or those who had made the least progress toward the higher forms of living (Luke 10:1-18).

The comprehensive word, "righteousness," was used by Christ to designate the highroad, the better way of living (John 16:8, 10). It included both right dispositions and superior abilities to fulfill the obligations that inhere in social relationships, in self-integration, and in the proper relationship to nonsocial, that is, material reality. It was the unrighteous who made an irresistible appeal to him (Matt. 15:24; 18:11). He felt an urge to place his own life, helpfully, alongside of the outcast, the despised, the immature, the discouraged, the bewildered, the defeated. To liberate the human spirit was his great joy. To throw light—the light of truth and of sympathy—upon the pathway that led back to rectitude, victory, proper self-appraisal, clarified understanding, was, to him, the source of great satisfaction (John 10:10, 15, 17).

Thus is revealed his priestly genius and insight into the technique of superior teaching. He was able to locate the learning problems of his disciples. He saw what they were encountering as obstacles to the abundant, joyful life.

He could feel their discouragements, their bitter and blighting resentments. His attitude was expressed in the words which succeeding generations have learned to cherish: "Come unto me, all ye that labor and are heavy laden; I will give you rest" (Matt. 11:28). To those who could not understand his choosing such lowly associates he said: "I have come to call not the righteous, but sinners, to repentance" (Matt. 9:13). His blind and stupid critics, not understanding this central passion of his life, offered, as an accusation, the fact that he had frequent and numerous social contacts with sinners (Matt. 9:11; Mark 2:16; Luke 5:30). They thought he lacked moral discrimination. It was his very keenness of ethical insight that made it possible for him to locate and to recognize the least and the lost—those whom he longed to serve.

Here was a strong, richly endowed, irresistibly attractive personality devoted to the task of education, broadly conceived. It was he who gave a fresh interpretation of God. The Heavenly Father was revealed as making His grace available, not, merely, in times of national crisis or in perfecting the lofty spiritual achievements of saints, prophets, wise men, and other religious leaders. As a teacher-priest, he made the saving grace of God available to humble folks. He was as democratic as the public school. His priceless gifts were free. He put God within saving reach of those who without His aid, were lost or condemned to partial self-realization.

Vicariousness of his life. All this involved the sacrifice of his own convenience and comfort (Matt. 8:20). Teaching is hard work, when it is taken seriously. It involves

fatigue. The remaking of human nature—tough in fiber and prone to constant error—takes vitality from the one who undertakes it. The very superiority of the teacher makes him more sensitive to the intellectual and moral waywardness of his disciples. If he were not superior to them, he could not be helpful as a teacher. A real teacher feels the gravitational pull of the limitations of his pupils. He sees why some are missing the way of life, without feeling the hurt of the experience. Whether delinquency does or does not involve pain on the part of the pupil, that delinquency is a challenge to the real teacher.

The way of the true teacher is a hard way. It is rough and up-hill. If one walks with another whose stride is different from one's own, the situation becomes artificial. A teacher, while teaching, has to share the life of another. He must share his own experience. He must put up with inconvenience and unnatural hesitation, perhaps, misunderstanding. It is no easy thing to give one's life as a ransom for another life (Matt. 20:28). A teacher who, with the priestly passion, redeems life, pays a big price. He must be willing to lose his own life. To save others, he has to go where it is unsafe. To rescue another from danger, he, himself, must come close to danger. A helping hand must reach down far enough to make contact with the one who is down. This involves compromise of convenience.

It was in the garden of Gethsemane where Jesus, this teacher of priestly insight and passion, saw through the principle of vicariousness. On Calvary, he saw it through. When he realized that the utmost price had to be paid, for the sins of the world were so great, he accepted the in-

evitable cup—and drank it (Matt. 26:29). Thus he achieved a preëminence which forever rebukes the teacher who sets a fixed limitation upon the price he is willing to pay in order to save others from spiritual ignorance, moral debility, religious misunderstanding, or habits of vice. All true teaching makes a heavy drain upon life. Teaching religion, the Christian religion, calls for Christ-like devotion to and appreciation of righteousness realized in human life. A true teacher counts not his own life dear (Acts 20:24). The Great High Priest is also the Great High Teacher.

It is well for those who, in their thinking, have associated vicariousness with the work of Christian teachers and evangelists and doctors in foreign lands, to remember that Jesus Christ lived his life within narrow geographical boundaries. His work was intensive. It does not detract from the glory of the work of one who, in foreign countries, elects to help human beings to overcome superstition, to say that the one who, in his own home town or church really extends the frontiers of the kingdom of God, intensively, may be called upon to pay a price of equal magnitude. Redemptive teaching is costly, anywhere. The more intensive it is, the more costly does it become. It takes life to save life (John 10:11).

Atonement as his educational objective. In setting forth the principle that all redemptive teaching is permeated by a willingness to pay the human price of human regeneration and uplift, it is not intended to claim that the atoning ministry of Christ may be included, in its entirety, in the concept, teaching. All that is meant is that a teacher, such as Jesus Christ was, may be the human agent through

whom the saving grace of God is mediated (Rom. 5:15).

Such a teacher can motivate repentance. He can quicken aspiration toward righteousness. He can intensify sorrow for past misdoings. He can strengthen faith in the forgiving love of God. He can help another person to assume those attitudes, to acquire that information, to achieve that understanding which are the conditions which, when realized, make it possible for his pupils to realize the pardoning, saving grace of God, and to begin to live a new, regenerated life (Gal. 2:21). In other words, a teacher may hold the human side of the atonement to be a designation of the outcomes of the learning process which he seeks to stimulate and to guide. It may be his conception of the objectives to be realized by his teaching. He can help people to keep from frustrating the grace of God.

Evangelism and religious education were absolutely fused in the teaching ministry of Jesus Christ. They did not stand as mutually antagonistic. The master teacher tried to help men to acquire information concerning the Father, God, in order that they might the more readily experience the forgiving love of God. He tried to stimulate or awaken attitudes of faith, trust, love toward God. This, in his thinking, was necessary for their rescue from the spiritually enervating influence of the memories of former, moral delinquencies.

Regeneration, on its human side, can be understood in terms that are used to designate and explain the learning process. The transition from doubt to faith, from despair to repentance, from despondency to hope and assurance are phases of the learning process, evangelistically con-

sidered. Jesus Christ could stimulate, guide and otherwise control such learning processes as these. He could reinterpret the Law of Moses, revealing the true nature of righteousness and help men and women to cast aside misconceptions and misunderstandings concerning it. But this could be done with the deliberate purpose of preparing the way for a relationship of oneness with the father in the bonds of forgiving love and a resulting manner of life that would illustrate, anew, the righteousness of God realized in the life of man.

The prayer of thanksgiving which Jesus offered as recorded in the seventeenth chapter of the gospel by John suggests that he conceived the anticipated outcomes of his ministry in terms of a particular quality of life, realized by his disciples. This unique quality was the direct outcome of a relationship which they had come to realize, between themselves and the Father, God. They had acquired something of an understanding of God's purpose. They had achieved willingness to obey Him. They had acquired trustworthy knowledge concerning the relationship that existed between himself and God. With these spiritual resources in hand, they would be victims, no longer, of the evil suggestions with which they would be surrounded. In living this new life, realizing this righteousness, they had brought success, even glory to the teaching efforts of their Lord.

A TWOFOLD TASK FOR THE CHRISTIAN TEACHER

In pointing out the fact that the great teacher used the techniques of both prophet and priest, as he carried on his work, another fact, of equal importance, should be noted.

Jesus Christ, as a personality, possessed the traits of both kinds of leaders. His own mode of life was prophetic. It was priestly, also. The kinds of values that appeal, particularly, to prophets, appealed to him. Likewise, the priestly values. He found deep personal satisfaction in thinking and in living as prophets and as priests think and live, when they think and live at their best.

Herein is found a basis for his sincerity, when he conceived his objectives in terms of the reconciliation and fellowship between God and man. He tried to help others, in spite of their spiritual limitations, to realize the God-consciousness which he, himself, enjoyed and the satisfaction that came to him in sharing the purpose of God.

To share this twofold purpose with Jesus Christ in no way violates or distorts the teaching function. It is educationally legitimate for a teacher to undertake to interpret to his pupils the thinking or the revealed thoughts of God. Likewise, it is legitimate for him to undertake to share in the redemptive passion and purpose of the Son of Man. Indeed, without these two elements, sympathetically received and permeating one's teaching, it is impossible to enter fully into fellowship with the Christ of the class room.

SUGGESTED LINES OF INVESTIGATION

1. Indicate instances where the lesson which Jesus taught was that of "righteousness" or "the righteousness of God."
2. Why is it that Jesus, as a teacher, was so desperately concerned about sin?
3. What were the essential differences between the teachings of Jesus and those of the scribes and Pharisees?
4. Show how repentance is a step in the process of learning to realize righteousness by faith.

5. Show how vicariousness is inevitable if a teacher identifies himself helpfully with the learning activities of his pupils.
6. Give instances where Jesus, as a teacher, demonstrated heroic devotion to his task.
7. Give instances where Jesus made references to the past experience of his disciples.

SUGGESTED SOURCE MATERIALS

a. 9, passim.
b. 14, Chapter V, "The Vicarious Ministry."
c. 16, passim.
d. 27, Chapter IV, "Jesus' Idea of God," Chapter V, "Jesus' Idea of Man."
e. J. M. Jones, *The New Testament in Modern Education,* Chapter VI, "The Christian Teacher and His Task," (London: Hodder and Stoughton, 1922).
f. 4, Chapter VIII, "The Utilization of Past Experience."
g. H. W. Dresser, *Psychology of Religion,* Chapter XXI, "Sin and Reformation" (New York: Crowell, 1929).

CHAPTER V

THE MASTER TEACHER AT WORK

Work with individuals and with a group

BALANCING INDIVIDUALISTIC AND GROUP EMPHASES

Training twelve "junior adults"
The twelve as individuals
The twelve as a group

THE TECHNIQUE OF A MASTER TEACHER

The objectives of his teaching
The subject matter used in teaching
His relationships with his disciples
Techniques used by him in teaching
His regard for himself as a teacher

CHAPTER V

THE MASTER TEACHER AT WORK

THE teaching technique used by Jesus Christ may be studied directly. It may be studied indirectly, also. The supreme test of a teacher's ability to mediate truth is located in the changes brought about by him in the lives and personalities of his pupils. If their lives are not improved, the teacher has failed. If they go forward toward the higher solutions of their self-adjustment and social-adjustment problems, these achievements may be studied as the successful outcomes of the teacher's efforts. It is one thing to make a direct study of a teacher's technique, comparing it with widely accepted principles or standards. It is quite another matter to study what has happened to his pupils, as a result of their class-room contacts with him, and thus to ascertain his measure of competency as a teacher. Permanently significant spiritual results, in the lives of men, are not apt to take place by accident. If such results do occur, they may be studied with a view to the getting of clearer insights and understandings with regard to the teaching procedures of the one who acted as guide and teacher. In order to obtain a clear picture of the master teacher at work, it is necessary to make both an indirect and a direct approach.

Work with individuals and with a group. The history

of education contains many instances in which brilliant teachers have left abiding and unique impressions upon their pupils. "Schools" of philosophy, of psychology, of education, have grown up around the personalities and the teachings of outstanding professors. It is not an uncommon occurrence for a lecturer or a writer to be identified as belonging to a particular "school," when the only means of such identification are the thoughts he had expressed, the vocabulary he had used, or the convictions he had revealed. A pupil may learn so thoroughly that he adopts the point of view of his teacher and makes it, sincerely, a characteristic of his own thinking. The similarity of his thinking to that of his teacher is easily recognized by well-informed persons. He can be identified and classified on the basis of the similarity of his thoughts to those of his teacher.

Not infrequently, in higher education, a capable teacher discovers that he is able to win over to his own point of view certain students in his classes, but that other students have a mental resistance which he is not able to overcome. He succeeds better with some kinds of students than with others. His task of getting a sympathetic hearing for his teachings is much easier with some students than with others. His success, as a teacher, is not uniform.

The reasons for this fact may be obvious in some instances and quite hidden and undiscoverable in others. The opinions which students form concerning the value or dependability of their teacher's philosophical, ethical, religious or scientific position are apt to be heavily weighted or colored with personal bias. Not all pupils

are teachable, when a particular teacher is involved. It makes a vast difference whether or not the pupils "like" their teacher. In teaching religion, especially to "junior adults," it is seldom that a teacher has equally great success with all the pupils in his class. In a single group, some pupils may be enthusiastically appreciative, while others are but mildly interested.[1] The teacher possesses

[1] Members of the author's adult class in the First Presbyterian Church, Evanston, Illinois, were asked to indicate, in a very brief statement, just what they were getting out of the lectures and discussions. The following statements were included among those furnished by the members of the class:

"Lectures have helped me to be more broad-minded toward others and their views."

"A few minutes of honest effort to consider life as directed by a real Christ—a Christ in the world of to-day—not a Christ made up of old priestly blunders or traditions, but the Christ of the Bible. The best thought of modern students and writers brought to me for my consideration, not as dictations as to what I 'must believe in order to be saved'—I am not interested in being saved—I want to live a full useful life."

"I get inspiration for practical religious life—a religion to take home with me and to live through the week."

"I get a restful sense of at-oneness with the universe; of being in line with the living forces of the universe; a philosophy that affords me a clear-cut solution of life's problems as they arise. It enables me to interpret the occurrences of life correctly."

"A feeling that Christ and His teachings are no longer the central thought of the church, but that religion as well as all life is becoming secularized—I am sorry."

"Sometimes, the lectures are over my head, but I feel that Dr. Richardson's skillful and beautiful use of the English language is an education in itself. To live for the future and not the past, enjoying each day of my life. To round out my life by equipping it with properly balanced qualities."

"I get an appreciation of the realities and their relation to the ideals one sets up. Also, a clarification of ideas upon 'stock phrases,' such as 'the blood of the Lamb.' "

"I am getting very definite help from the talks on Sunday in applying Christ's principles to my daily life—life with my family and my friends, —simple, practical helps in seeing the way of living the 'more abundant life.' "

(The above quotations are used by permission of the Westminster Press, Dr. John T. Farris, editor. The article appears in the February, 1932, issue of "The Westminster Adult Class.")

certain personality traits or modes of thinking that cause some pupils to be suggestible or readily receptive, but which do not affect others, except to awaken inhibitions or resistance.

The discerning teacher of religion will not expect to have exactly the same results with every one of his pupils. Nor will he attempt to secure uniformity of learning outcomes from all of his pupils. The needs, capacities, limitations, life-adjustment problems of no two students are exactly alike. Of necessity, the results of learning will be different. They should be. Education is, essentially, an individual matter. The marks of individual differences may be seen in all learning. The next step in the realization of righteousness on the part of different individuals is always conditioned by previous experience. What one has learned of religion conditions what one may learn of it. The principles of mass or quantity production, so common in industry or manufacture, are not applicable in the field of religious education.

It is inconceivable that twelve men in early adulthood, selected either at random or with great care, would have identical bodies of religious information, understanding concerning the nature and function of religion, appreciation of the value of religion, or control of religious conduct. While their teacher would naturally conceive one of his major tasks to be that of building up among them a common body of dependable information, common beliefs, and similar convictions or value judgments, thus making intelligent and hearty coöperation possible, yet he knows that some of the most poignant and most fateful life-adjustment problems will be strikingly individualistic

and, probably, never will be known to more than one or two most intimate friends.

BALANCING INDIVIDUALISTIC AND GROUP EMPHASES

One of the most searching standards of success that can be applied to a teacher of religion is that of maintaining a balance of emphasis in ministering to the individual needs of individuals and, at the same time, to the group needs of the group in which the individuals hold membership. Some teachers who are excellent "personal workers" and are successful in piloting individuals toward a higher level of righteousness than that already realized by them, are lacking in the ability to direct and to inspire group activities that foster group morality or group learning of any kind. A teacher may be alert and sensitive in discerning the needs and limitations of individuals but almost stupid in locating and recognizing the weakness and capacities of a group.

The technique of teaching an individual how to realize and maintain the attitude of faith is not the same as that of teaching this lesson to a group. An individual may have learned what it is to have faith and yet possess relatively little influence in initiating and guiding adventurous group activities. Helping an individual who has leadership characteristics to establish the social relationships whereby his influence will be a vital factor, conditioning the learning activities of the group to which he belongs, may be a service without which neither the potential leader nor the group will realize the moral qualities of conduct which the teacher is trying to mediate. Skill in manipulating the social relationships among the mem-

bers of a group is a service quite distinct from that of helping an individual to solve personal-adjustment problems. Both may be needed in the interest of mediating righteousness. But the fact that a teacher is competent to perform the former service is not a guarantee that he is equally competent to render the latter.

Training twelve "junior adults." It is of the utmost educational significance that Jesus Christ, after having spent a considerable portion of his teaching ministry making casual or extensive contacts, called a limited number of those "whom he, himself, chose" (Mark 3:13). "And he appointed twelve of them, that they might be with him, and that he might send them forth to preach" (v. 14). His disciples had increased in number. He had had opportunity to discover, among this large number, those who were the most promising as individual and group learners. The teaching load was getting to be too heavy for him to carry. He needed assistants. The only solution of the practical situation which he faced was intensive work with a selected number of the most educable. After having given them special training, he could commission them to go forth as gospel teachers or preachers who, in turn, would make additional disciples. Ultimately, after the beloved teacher had given the last full measure of devotion, they were to be the accredited agents for propagating the righteousness-yielding faith which he had demonstrated. Jesus lavished his love upon a few without withdrawing it from the multitudes who pressed upon him.[2]

[2] Cf. A. C. Deane, *Rabboni,* Chapter III, "The Method" (Hodder and Stoughton, London, n.d.), p. 63.

Concerning the chronological age of the twelve disciples, the following facts seem to justify the reference to them as "junior adults." Jesus addressed them as "children" (Mark 10:24; John 21:5). Several incidents, recorded in the Gospels, picture behavior that one would expect of later adolescents (Matt. 16:5; Matt. 20:20; Mark 8:14; Luke 22:24). Ambrose speaks of John, the youngest of the twelve, as though he were a youth—*adolescens.*[3] Jerome called him "a youth and almost a boy"—*adolscens ac pene puer.*[4] Peter, we know was married but that fact does not justify the artist in making him out to be a bald-headed man of fifty. Jewish men "generally married when they were seventeen"; relatively few remained unmarried after twenty.[5] If all but Peter were unmarried and were not heads of families who had deserted their households to follow Jesus (though this is not an assured fact, Matt. 19:29; Mark 10:29; Luke 18:29), then it is highly probable that these disciples were of the age of the members of Junior classes in college. "In what the Evangelists tell us concerning the Twelve there is nothing making it impossible to believe that when they (first) became Christ's disciples all of them were under twenty years of age." [6] In warm climates, physical development is accelerated so that there is no inconsistency in calling even twenty-year-olds, "junior adults."

As the formally recognized custodians of the unique way of life which Jesus had taught and had illustrated in his own life, these chosen disciples were called upon to

[3] *De Officiis,* II, 20:101. [4] *Against Jovinian,* I, 26.
[5] O. Cary, *The First Christian School,* Part II, "The Pupils" (Pilgrim Press, Boston, 1922), p. 33.
[6] *Ibid.,* p. 47.

make the transition from the current or conventional mode of life, to that of Christian apostles, capable of interpreting the life and teachings of their Lord. In preparation for this responsibility, they were to have the privilege of frequent, intimate contacts with the Teacher. Theirs was the joy of acquiring an expanding body of knowledge concerning him, the thrill of new insights into the meaning of the lessons he taught, and the satisfaction of sharing, increasingly, in his gracious ministry. They were given opportunities of cultivating a great individual devotion to a worthy cause and individual loyalty to a matchless leader. All but one of them found their way into this richer and more abundant life. Eleven of the twelve were lifted from the level of the conventional, Galilean [7] thought and life to that of Pentecost and the victorious early Church.

The twelve as individuals. Jesus Christ had a definite purpose in mind when he chose the twelve (Mark 3:13, 14). He might have chosen a larger number from those who were eligible (Luke 10:1-17). Those who were chosen were inclined to fall into the error of thinking that there was symbolic, political significance in the number twelve. Jesus, evidently, did not hesitate to suggest that there was symbolic, spiritual meaning in this number (Matt. 19:28). But these men were chosen, as individuals, primarily, and because they gave promise of usefulness in carrying on the work which they would witness and the service which they would be able to render in the further establishment of the kingdom.

[7] According to Bruce, all but Judas were Galilean. Cf. A. B. Bruce, *The Training of the Twelve* (New York: Smith, reprint of 1930), p. 33.

For the most part, these men were obscure, rustic, Galilean provincials. They were "simple, sincere, and energetic men." Fishermen, publicans, and erstwhile zealots were the kinds of men who would naturally follow the lowly, Nazarene teacher. They had no cherished reputation or social standing to lose. They were comparatively free from personal bias as they observed the life and studied the teachings of Jesus. It is required of a good witness that he be a keen observer and free from a disposition to distort his testimony. Those who were likely to become followers of Jesus through the ministry of these chosen disciples, would not find it difficult to understand and appreciate the kind of simple, straightforward testimony which they would give. The great teacher needed men of transparent sincerity, marked simplicity, and rugged courage. These qualities he found in the chosen disciples.

But, although these were lowly men, they were not without the distinguishing marks of individuality. Each one had to learn, in his own way. While it is true that one helped another, the learning of one could not take the place of the learning responsibility of another. They were not mere witnesses of events in which they had little personal or merely group concern. The experiences they were to have involved seriously facing moral, personal responsibility.

Simon the zealot, the political malcontent, the participant in an armed rebellion, had to learn the lesson of pacific reliance upon truth and moral integrity in order to realize the reign of righteousness. Matthew, the publican, tax gatherer, had to learn to substitute vicarious gen-

erosity and kindness for covetousness and harsh dealings. Peter, impetuous and emotionally unstable, had to learn the lessons of quiet self-control and poise, even in critical situations. Thomas, with his disposition to be matter-of-fact and even melancholic, had to learn how to share in the joy and enthusiasm of the resurrection. Nathanael, the guileless Israelite, had to acquire the rugged, positive virtues needed to guide the early Church in its amazing victories over conventional trends of thought and life. James and John, zealously ambitious for organizational preferment and for formally recognized social status and apt to be impatient, had to learn the great lesson of self-effacing and patient service. Philip, the earnest inquirer, had to follow, sincerely and whole-heartedly, the truth that led out into unanticipated areas of experience.

The Gospel record does not furnish enough data to make possible a minute description of the marks of individuality as they existed in each one of the twelve disciples. But enough is clearly indicated to show that each one had a unique schedule of learning in order to pass from rustic Galilean simplicity to leadership of a movement that shook the foundations of cosmopolitan centers and even of nations.

The twelve as a group. The task which Jesus faced included the fashioning of a closely knit group of young men who, after his departure, would be able to bring to bear upon various problems of administration, organization, and supervision, the combined wisdom and courage and knowledge of all. The twelve had to be bound together, firmly, in the bonds of love, understanding, and charity. They were going to constitute "the glorious com-

pany of the apostles." The gigantic proportions of this task of group training is suggested by the fact that one was a tax gatherer, an official representative of Rome, while another was a zealot who had participated in a heated, political rebellion against Roman domination.

The time allotted for this achievement was about the same as that spent by a modern theological student in a seminary. The twelve were together under numerous informal conditions. They resembled a family on a tramping tour, sharing their food, their money, their experiences of every sort. As a group, they were somewhat separated from the larger multitude of followers or inquirers, so that they had an increasingly large number of common memories and experiences. They learned how to do all sorts of things, together. They came to know one another, intimately. They learned, gradually, how to carry on group projects. They became familiar with one another's ways of thinking and points of view. They came to know what to expect from one another.

In the midst of these many group experiences and adventures, significant things were happening. An indigenous leadership was being discovered and was becoming self-conscious. In every social group that is well integrated and that functions consistently as a group, there is a "government" of some form. Jesus showed his genius as a teacher by his tactful manipulation of the affairs and the activities of the group so as to permit the best "government" to emerge and to establish itself in a natural way. Peter was given suitable opportunities to achieve the leadership for which he was potentially, and, after a while, actually suited.

Two of the disciples, being deficient or delinquent in social imagination, undertook, perhaps at the suggestion of their mother, to achieve positions of leadership in an artificial manner (Matt. 20:17-28). They were zealous and ambitious. The fact that their shameless request was made scarcely more than a week before their Lord was crucified and after they had had ample opportunity to learn his way of fostering and recognizing leadership, must have been a particularly painful experience for Jesus.[8] How far they were from a clear apprehension of the price of leadership which their Lord was about to pay and which they, themselves, would be called upon to pay! The fact that, on a former occasion, they asked for fire from heaven to consume those who resisted the project in which they were engaged, show that they had more zeal than spiritual insight.

When the other disciples had learned of this preposterous request, they were aroused with indignation. Disorder, disaffection, and social chaos now characterized the group. Group consciousness supplanted consideration for the welfare and protection of their Lord and the other pressing interests of the kingdom. The harmony, so necessary for coöperation, disappeared. Selfish ambition blinded the social vision and warped the social imagination of these delinquents. The cause of righteousness suffered because, in their selfishness, they had disrupted the group. (This was not the last time that Jesus Christ has seen the interests of his kingdom sacrificed by eccle-

[8] Cf. A. B. Bruce, *The Training of the Twelve,* Chapter XVII (New York: Smith, 1930, reprint edition).

siastical place-hunters.) The New Testament scene—his chosen disciples, toward the close of his teaching ministry, spiritually impotent, as a group, because of the offensive self-seeking of two of its privileged members—must have added greatly to his already overwhelming sorrow. The calm, masterful way in which the great teacher faced this crisis, restored the social integrity of the group, and quickened in these very problem disciples a new passion for vicarious service and devotion, marks him as a group leader of consummate skill.

Jesus' success in constituting a strongly coherent social group, capable of withstanding the impact of the post-crucifixion events, was, essentially, an educational achievement. A powerful, social adhesive, binding together the individual members of the group, had to be created. This was done, in part, through the establishment of an undying loyalty to himself, devotion to the cause which he incarnated, a sense of responsibility for carrying on, in his absence, and the joyous anticipation of his return. It was done, also in part, by a sincere recognition of the leadership that had emerged among their own number and had established itself, under his guidance. Furthermore, the facts that they possessed a body of common knowledge which had been acquired coöperatively, and that this knowledge and the understandings based upon it were in demand by a rapidly increasing number of followers, proved to be an important influence, establishing their group consciousness and solidity. Since all available knowledge concerning Jesus and his ministry was sought by the multitudes of believers, the contribution of each

was needed in the interest of comprehensiveness. Jesus Christ was successful in his work with a group as well as with individuals.

THE TECHNIQUE OF A MASTER TEACHER

While it is true that there are distinct advantages in tracing the prophetic and priestly aspects of Jesus' teaching ministry, if one is to gain a more technical understanding of his mode of "class-room" procedure,[9] a detailed analysis of his dealings with both individuals and a social group must be made. Such a detailed study yields findings that may be classified under the five headings indicated in Chapter I:

The objectives of his teaching.
The subject matter used by him in teaching.
His relationships with his disciples.
The technique used by him in teaching.
His regard for himself, as a teacher.

A substantial number of detailed items may be classified under these topics. The following list could easily be enlarged, if a more minute analysis were undertaken.

When Jesus' disciples or friends called him "Rabbi," they used a term connoting "my great one" or "my honored one." It was a term of profound respect and endear-

[9] The following picture of his "class room" may be of interest:
"He was a mere peasant, with no patronage or influential following; his gown and surplice, a homespun coat; his pulpit the hillside or a boat moored by the margin of the lake; his auditorium the blue canopy of the over-arching skies; his audience the procession of the ages. See him yonder at the street corner; the multitude gathered about him with faces upturned in eager attention; they hang upon his lips; they throng his steps wherever he goes." They call him "a teacher, come from God." D. J. Burrell, *The Wonderful Teacher* (Revell, 1902), p. 13.

ment. The teaching of the Talmud required pupils to give to their teachers even higher honor than that due parents. "If both the father and the teacher are threatened with any material loss, the latter should be protected first." "If you find two things that have been lost, one by your father and the other by your teacher, that of the teacher is the first that should be restored." "Are both panting under the yoke of some heavy burden, the teacher must be relieved first and then the father; should both be imprisoned, even then should the teacher be redeemed first, because the father has given the son temporal life only, whilst the teacher is the cause of his gaining eternal life." [10] "He who walks before or on the right-hand side of his teacher is a boor." The reasons why Jesus' disciples used this unique term, Rabbi, may be suggested by the following analysis of his teaching technique.

The objectives of his teaching. A conscious, deliberate purpose of Jesus Christ, permeated his entire teaching ministry. At no time do we find him idling his time away, with nothing in particular to do. Even at an early age, he was bent on his Father's business (Luke 2:39). His meat was to do the will of Him who had sent him and to accomplish His work (John 4:34).

The clearly conceived objectives which he had in mind involved individual disciples, his disciples as an organized group, and human society in its entirety (Matt. 5:14; 13:38; 16:18).

In his work as a teacher, he made a clear distinction between objectives that could be realized in the immediate

[10] Cf. O. Cary, *The First Christian School,* Part I, "The Teacher" (Boston: The Pilgrim Press, 1922).

situations and those, the realization of which would have to be deferred (Matt. 26:64; John 13:7).

His objectives were conceived in terms of changes that were to take place in the lives or personalities of his disciples and of ordered society (Matt. 5:3, 19, 20; 18:1).

He was interested, primarily, in the spiritual development of individuals and of social groups rather than in certain subjects to be taught. Learning certain, selected, lesson materials was considered to be but a means of personality improvement or of improvement in the structure or organization of the group. His chief interest was not in teaching the subject of religion, in its various aspects, but in saving individuals and groups from their lower levels of experience or of functioning (Luke 15:7; 19:10; John 10:7-18).

He found great satisfaction and joy when he discovered that his disciples had achieved a higher integration of personality and when the members of the inner group of disciples were bound together in love and cherished a common purpose and loyalty (Luke 15:7; John 17).

The subject matter used in teaching. Although the lesson material or subject matter was a means with which the great teacher achieved certain desired results in the lives of his disciples, this does not mean that it was selected carelessly or without keen spiritual discrimination. He taught the truths which he desired his disciples to realize (Matt. 5:18; Luke 16:17).

He took advantage of the bodies of Scriptural knowledge already established in current thinking and interest, giving it new interpretations and explanations (Matt. 5).

He presented new bodies of information concerning the

abundant life, the kingdom of God, his own nature and mission, the sanctity of human personality, civic righteousness, social relationships, and many other subjects (Matt. 5:21-48; Mark 12:17).

There were no artificial restrictions governing his choice of those means used to quicken and guide his disciples' learning. He directed their thinking toward nature, the Law, facts of common experience and observation, current customs, social and religious traditions, sacred literature, and other matters in as far as they were useful in helping him to realize his purpose (Matt. 5, 6:26-34; 13:1-33; Luke 14:7-24; 15:1-32; 18:1-8).

He had absolute command of the materials used in teaching. His knowledge of them was ample and accurate. He had the reputation of teaching with authority (Matt. 7:29). People were astonished at his wisdom (Matt. 13:54).

His devotion to the truth being taught was without fear, cowardice, or temporizing. He followed it consistently and relentless to its fullest implications (Matt. 23).

He avoided quibbling about inconsequential matters. He turned away from pettiness; side issues were discarded in the interest of consideration of matters of real consequence (Matt. 7:21-23; 19:16-24; 23; 25; Luke 18:18-23).

The materials for thought, suggested by Jesus were concrete, picturesque, informal, full of human interest, not excessively burdened with details, found within the scope of present apprehension or experience of his disciples, vividly suggestive of spiritual values. His observa-

tions concerning them were food for worth-while thought; they were the words, the bread that nourished eternal life (John 6:68).

The material used by him in teaching usually made a sensory as well as an ideational appeal. It excited curiosity. It stimulated direct mental activity (Matt. 13; Mark 12:1-12, 13-17, 18-27, 41-44; Luke 10:30-37; John 4:1-42).

The implications of his teachings were both spiritual and vital. They were life-centered. They were inescapable. When understood and accepted, they gave life a setting in eternity and in moral integrity (Matt. 25:31-46; John 6:35-40).

His relationships with his disciples. The relationships which the great teacher maintained with his disciples were particularly free from cant or artificiality of any kind. They were natural, personal, human, showing clearly that he possessed remarkable social imagination, kindness, sympathy, and understanding (Luke 19:1-10; John 13:1-20). He was one of the group, not a master but a friend.

Jesus Christ recognized the spiritual educability of all mentally normal human beings regardless of chronological age, economic status, race, nationality, sex, or religious background. He was as democratic as the public school (Matt. 9:10-13; Luke 18:18-23; 19:1-10; John 3; 4:1-25).

He had marvelous insight into human nature. He understood people, intuitively, penetratingly. He could make keen diagnoses of personal-adjustment and social-adjustment problems (Matt. 23; Luke 19:1-10; John 4:1-25).

He was intelligently familiar with the life situations, social and economic relationships, political problems,

domestic burdens and other factors that conditioned both direct and concomitant learning (Matt. 5-7; 19; 20; 21).

His attitude toward his disciples showed a wide range of emotional quality—pity, sorrow, indignation, sympathy, encouragement, tenderness, sternness (Luke 19:46; John 11:35).

He showed marvelous pedagogical patience. He did not "excite premature development." He recognized the fact that his disciples were slow to learn (Luke 25:25-27).

He treated his disciples as though they were mentally adolescent; great, inspiring truths and ideals were used to quicken their imaginations and stir their emotions (Matt. 4:17; 10:5-15).

He was reasonable and just in the learning requirements which he made of his disciples. He understood the learning difficulties which they encountered (Luke 22:61; John 16:12).

His contacts with his disciples were made with sufficient frequency that there was a maximum carry-over from one lesson to another (Matt. 4:19-20; Mark 3:14).

His posture, while making contacts with his disciples was frequently that of a teacher, seated (Matt. 5:1; 13:2; 26:55).

He was particularly interested in immature persons, in children, youth, or "junior adults" (Matt. 15:28; 18:2, 5; Mark 7:25-30; 10:15; 12:6; Luke 2:42; 10; 15:13).

He recognized the individual differences of general constitution or personality among his disciples and did not seek to destroy the marks of individuality (Matt. 16:18; John 1:47).

He watched carefully for the emergence of leadership

among his disciples and fostered, by encouragement and by special assignment of responsibility, such leadership characteristics as self-reliance, resourcefulness, courage and initiative (Matt. 16:19; John 13:29).

He was particularly distressed when aware of moral delinquencey [11] or spiritual stupidity on the part of his disciples (Matt. 26:23; 26:34).

He was self-forgetful and vicarious as he threw himself into the task of helping his disciples to become better men. He took upon himself their inexperience and other limitations (Mark 10:35; Luke 14:26; John 10:11).

Technique used by him in teaching. In teaching his disciples to be ethically religious men, after the pattern which is the unique characteristic of the Christian life, Jesus showed startling originality and effectiveness. His technique was suited to the subject matter, to the learning capacities of his disciples, and to his own personality.

Take, for illustration, his selection and use of concepts. The thought forms or units with which he presented the lessons for his disciples to learn were so simple in structure and commonplace in content that they were readily grasped by these rustic, simple-minded Galileans who made up his chosen twelve. A father, awaiting the return of a prodigal son, pictured the goodness of God. The delicate lilies of the field and the nontoiling birds of the

[11] His own insight into moral values is suggested by the following word of a not too generous critic: "What sweetness, what purity in the manner of Christ! What an affecting gracefulness in his instructions! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what fitness in his replies! How great his command over his passions! Where could he have learned, among his contemporaries, the pure and sublime morality which in both precept and example he has given us?"—Rousseau. Quoted in D. J. Burrell, *The Wonderful Teacher* (Revell, 1902), pp. 1-2.

air were demonstrations of the providential care of God. A shepherd dividing his sheep from the goats brings vividly to mind the elementary law of the consequences of unrighteousness and of righteousness. A farmer, tearing down his barns and building larger when, suddenly, he is summoned into the presence of God, sets forth the concept of the moral implications of wealth. A poor widow, casting her two mites into the treasury, illustrates the value of right motives in making gifts. A mustard seed, planted in the ground and growing into astonishing height, sets forth the inner vitality and growing power of the kingdom of God. Thus did the master teacher reveal his superior skill in guiding the thinking of minds less mature and brilliant than his own. He recognized the distinction between stimulating the thinking of his disciples and merely exhibiting the results of his own superior mental activity. This is real teaching.

Without amplification or detailed description, other important aspects of the teaching technique of Jesus Christ may be listed, rather promiscuously, as follows:

Jesus made use of "the third party in education" whether that party was parents (Luke 18:15), friends (Luke 5:18), a Samaritan woman (John 4), or one of the disciples, such as Andrew or Philip.

He was alert to take into account the possibilities of various life situations or social situations encountered in the day-by-day experiences of his disciples. The teaching situations which he made use of were varied, natural, commonplace, close to the lives of his disciples (Matt. 4:19-20; 12:1-3; 18:1-6).

He observed the law of apperception, relating what

was new in his teaching, whether it was new knowledge or understanding or attitudes or conduct patterns, to mental furnishings or functions already on hand. His disciples felt a degree of familiarity with every new lesson (Matt. 5; 13:52; Luke 10:26; 11:9-13).

The units of learning were not reduced to a particular system or logical sequence but were vitally related to the problems encountered from day to day. They had no particular chronological order (Mark 2:23; 6:28).

There was moral, psychological progress in his teaching, taken as a whole.[12] His disciples grew in wisdom and knowledge and conduct control and devotion to the cause of the kingdom and to their leader. Some made more rapid progress than others, especially those who brought their problems to him and, under his guidance, found the solutions that satisfied them or that revealed their shortcomings (Mark 4:28; 10:21).

His method showed consideration for both rate and direction of development. Spiritual development, under his guidance, was gradual. It was "first the blade, then the ear; afterwards the perfect grain in the ear" (Mark 4:28).

In some instances, he deliberately created teaching or learning situations, launching group projects or fixing definite responsibilities (Luke 10:1-17).

[12] Dr. Bruce expresses the opinion that, on the occasion of Peter's confession (Matt. 16:13-20), "He deemed it good to draw forth from them such a profession at this time, because He was about to make communications to them on another subject, viz. His sufferings, which He knew would sorely try their faith. He wished them to be fairly committed to the doctrine of his *messiahship* before proceeding to speak in plain terms on the unwelcome theme of his death." A. B. Bruce, *The Training of the Twelve* (New York: Smith, 1930 edition), p. 164.

He stimulated and guided socialized or coöperative learning (Matt. 16:13-20).

As a teacher, he was concerned, primarily, in what and in how his disciples were learning. He was skillful in motivating inquiry, observation, thinking, recollecting, reasoning and other forms of learning. Under his leadership, their minds were set toward discovery and adventure (Matt. 19:23-30; 22; Luke 10:17).

He guided group discussions and chance conversations so that they had the greatest educational values. His mental leadership was apparent on all occasions. It was recognized with but few and unfortunate exceptions, by his disciples (Matt. 16:22; Luke 11:37-41; John 13:6).

The lessons he taught came forth from his entire personality and character rather than from his intellect, merely. What he was permeated and reënforced what he taught. The lessons which he taught, he, himself, had learned, fully (Matt. 26:36; Mark 6:46; Luke 23:34; John 13; 1-20; John 17).

The units of learning which he presented were full of human interest. They awakened a sense of value on the part of his disciples. They appealed to his disciples as being abundantly worth while. They never were abstract, vague, or inconsequential (Matt. 19:25).

He placed the responsibility for learning squarely upon those who were being taught. What they learned conditioned what they could learn in the future. He said: "To him that hath shall be given, from him that hath not shall be taken even that which he seemeth to have" (Matt. 25:28).

He made freshly meaningful the knowledge already

possessed and partially understood by his disciples. He made large use of the past experiences of his disciples, helping them to reinterpret those experiences in the light of new truth (Matt. 5).

He fostered and made frequent use of his personal influence with his disciples, as a teaching asset. He capitalized, for teaching purposes, the bonds of friendship which existed between himself and them. He took advantage of their suggestibility or what verged upon credulity, to implant truths deeply and permanently within their minds (Matt. 25:40; John 21:15-18).

He obeyed the laws of repetition, review, reënforcement, and variety in the lesson presentation (John 14:9).

He avoided border-line subjects that foster endless debate, quibbling, and profitless discussion. Problems that were debatable were never debated without a great moral purpose and possible outcome. The "weightier matters" had first place in his teaching (Matt. 22:25ff.; John 4:9).

He made equally effective appeals to the reason, the emotions, the apprehension, the imagination, the volitions and all other learning facilities. Yet he kept in perfect control and balance all of these modes of appeal. He was neither a dominantly emotional, nor an intellectualistic nor a motor-minded teacher. Yet all of these elements were conserved in his teaching (Matt. 20:20ff; 23:37f.; 26:20f.; 26:50).

He kept a remarkable balance of emphasis upon culture and restraint, stimulation and repression, freedom and law, transmission and creativity (Matt. 5:18; 17:24-27; John 8:32f.).

He avoided the spectacular, always presenting the truth in such a way that the accessories of teaching were kept in the background. His disciples felt the full, clear impact of the lesson, its value and beauty apart from the obtrusiveness of any teaching apparatus (Matt. 6:4; 12:14ff.; 16:20).

He showed marvelous originality, initiative, and independence in his teaching technique. He did not imitate the professional teachers of his day. He was not afraid to blaze new pedagogical trails, even when he had to violate conventionalities, customs, and traditions to do so (Mark 1:22).

The point in each lesson was obvious, and each lesson had a point. Mental effort on the part of his disciples did not reach a condition of fatigue before they reached the point. Even foolish people could grasp what he was driving at (Luke 10:29-37; Isa. 35:8).

Having arrived at the point or meaning of a lesson, the minds of Jesus' disciples were stimulated, challenged to independent, original thinking. It was like reaching the top of a hill; wonderfully vivid meanings lay about on every hand (Matt. 20; Luke 10:25-37).

In order to aid apprehension, he used a wide range of illustrative matter, parable, metaphor, simile, plain description, story. In some of his illustrations, the truth was hidden from those who lacked apperceptive background, but, to others, it was vividly luminous with meaning (Matt. 13; Mark 4).

His choice of language was a particularly valuable teaching resource. It helped to bring the lesson picturesquely and forcefully to the attention of his disciples.

He used the simple, everyday dialect of his disciples. He spoke their vernacular, using colloquialisms and idioms, without hesitation (Matt. 26).

His power to fashion epigrammatic phrases was a striking characteristic of his teaching. He was easily quoted. He could startle the minds of his disciples into excited inquiry. They felt the direct impact of his thought mediated by most appropriate phrasing (Matt. 5; 20:16; John 6:51).

His dialectic was swift, keen, informal, irresistible. His thoughts were under logical control, even in tense discussion situations. With rapidity and directness, his mind went to the heart of the problem in hand (Matt. 6; 12:11; Luke 10:36; 13:15; 14:5; John 7:23; 21:15).

His teaching was surcharged with emotion. He felt, keenly, the value and worth of what he taught. As he taught, joy and sorrow, anxiety and enthusiasm, regret and delight came and went like the play of light and shadow on a typical day in April (Matt. 7:16; Luke 13:34).

He placed suitable emphasis upon the ideo-motor aspects of learning. His disciples were not through with the learning of a lesson when they had apprehended its meaning. They were required to make use of it in a practical way. He presented truths that men could live by as well as understand and appreciate (Matt. 25:31ff.; Luke 10:1ff.).

He showed remarkable power of universalization. His teaching stands the test of time. It was not temporal, nor was it provincial. Particular situations yielded universally

valid principles, under his magic interpretation (Matt. 5, 8; Luke 11:18; John 4).

He used what might be designated as the personal method. His disciples brought their personal problems to him for solution. He taught religion as though it was a matter of personal concern. His primary interest was that of meeting the personal needs of his disciples (Matt. 19:16ff.).

His teaching was bristling with suggestion. He was wont to open up a subject in such a way as to send the minds of his disciples out on their own account, in search of more truth. He was suggestive and stimulating rather than meticulously exhaustive in his treatment of the lesson (Matt. 25).

His regard for himself as a teacher. Jesus Christ was not unmindful of the fact that his was a definite commission or calling. He was vividly conscious of having been sent on a mission. Certain achievements were expected of him. The eye of the Father was upon him (Matt. 3:16, 17). He was compelled to take himself into account, in order to do his best work as a teacher. With unusual frequency, he referred to himself as Son of Man (Matt. 16:13-20). He recognized the appropriateness of being called Rabbi (sometimes translated "master," that is, schoolmaster), teacher (Matt. 23:8). He recognized that his lordship was based upon service (Mark 10:44).

Occasionally, he withdrew from all social contacts to places made sacred and refreshing by an unusually clear sense of the presence of God. Here, under a condition of mental relaxation and suggestibility, he found spiritual

recuperation and rejuvenation. Hence, his teaching was fresh and resilient—never suggestive of fatigue, discouragement, or depleted vitality (Mark 1:35; John 4:32).

He threw himself, whole-heartedly, into the challenging work of teaching. His was not a divided interest. There was complete enlistment in his gigantic undertaking (Matt. 6:24, 33; Mark 10:29).

Even when his disciples were excited or perturbed, the master teacher was calm and well poised. This quality of mind was reassuring to them. Even when in personal danger, he maintained superb self-control (Matt. 26:55; Mark 4:35ff.; 14:50ff.; Luke 9:54; 22:50ff.; John 10:31ff.).

His personality was attractive. People were eager to make contacts with him. There was nothing about his person that repelled his disciples. It was a pleasure, just to be in his presence (Mark 12:37; Luke 5:1; 8:45).

He cultivated and possessed distinctive qualities of leadership. Though often alone, gaining independent perspective, yet he cultivated intimate social relationships with others. He enjoyed being with people (Matt. 14:5; John 10:11ff.).

He deliberately identified himself with the prophetic tradition of his nation, drawing largely upon the prophets for comfort and inspiration (Matt. 12:18-21; Matt. 23:37; Luke 4:16-22, 24).

He did not hesitate to cultivate social contacts with the outcasts, despised, unrighteous members of society, taking upon himself their problems of moral and spiritual reinstatement (Matt. 9:11; 11:19; Mark 2:15; Luke 7:36-43; 15:1).

He drew some of his disciples from those who had begun to follow the leadership of John the Baptist, with whom he did not hesitate to associate (Matt. 9:14; 11:11; John 1:37).

In the fulfillment of his mission, he did not shrink from personal inconvenience, suffering, and even death (Matt. 8:20; 26:27; Mark 14:15; John 10:15; 18:19).

He believed himself to have been sent by God to realize the desire and longing of the Heavenly Father to win mankind to a life of moral uprightness and integrity and freedom from sin (Matt. 20:28; Luke 5:32; Luke 19:10; John 5:36; 12:46).

He placed astonishing reliance upon his own spiritual insights and understandings—placing them even above the official judgments of accredited teachers (Matt. 5).

His humility was most impressive. It was sincere and thoroughgoing (Matt. 20:28; Mark 9:35; John 13:5; 14:10).

He assumed the rôle of a spiritual Messiah even though it involved a great hazard of being misunderstood (Matt. 26:65; John 4:26).

He had confidence in his ability to play the rôle of Savior from sin, for all who manifested faith in him (John 12:46).

The God-consciousness which he enjoyed, he desired to share with his disciples (John 17).

His mission was clearly conceived (Matt. 15:24).

He was so familiar with the attitude of God that he did not hesitate to announce to repentant followers that their sins were forgiven (Matt. 9:2; Mark 2:5, 9; Luke 5:20).

He conceived one of his first obligations to be that of complete avoidance of sin in every form (John 8:46; 17:19).

For a time, he considered himself to be the entire, existing kingdom of righteousness [13] (cf. Matt. 11:11).

The above list of items does not constitute a true picture of the master teacher at work. He combined the poet's sense of beauty (Luke 12:27), the philosopher's insight and power of comprehension, the prophet's regard for righteousness, the mystic's intuitive sense of value, the leader's originality and self-reliance, the proverbial unconventionality of a genius, and the martyr's vicarious devotion. He insisted that his disciples regard him not as a tyrant but as a friend. As they lived in closest fellowship with him, the most natural question they could ask of him was this, "Teacher, show us the Father."

SUGGESTED LINES OF INVESTIGATION

1. Contrast the technique of teaching individuals with that of teaching or leading a group.
2. How old were the twelve disciples? Show in what particulars Jesus' teaching was suited to their level of experience.
3. Classify the twelve disciples according to their differences of personality or general constitution.
4. How would you characterize Jesus' personal attitude or bearing toward his disciples?
5. Illustrate his use of the following methods of teaching:
   (1) Lecture method
   (2) Directing group discussion
   (3) Assigning a group project
   (4) Dramatic demonstration
   (5) Use of objects in teaching

[13] Cf. F. H. Foster, *The Teaching of Jesus Concerning His Own Mission* (American Tract Society, New York, 1903), pp. 46-47.

(6) Use of questions
(7) Use of rebuke
(8) Use of illustration, parable, metaphor, simile.

6. On what occasions did Jesus quote Scripture?
7. In what ways did Jesus relate himself to the organized society of his day?
8. What use did Jesus make of "cadet teachers"?

SUGGESTED SOURCE MATERIALS

a. F. J. Rae, *How to Teach the New Testament,* Chapter XV, "Jesus as a Teacher" (Garden City: Doubleday, Doran, 1928).
b. 15, passim.
c. 29, Chapter XIX, "Crowds or Individuals."
d. 44, passim.
e. 49, pp. 13-31, "Methods of the School," "The Authority of the Teacher."
f. 16, passim.
g. 52, Chapter VI, "The Great Teacher's Relationships to His Pupils."
h. H. S. Elliott, *The Process of Group Thinking* (New York: Association Press, 1928).
i. A. B. Bruce, *The Training of the Twelve* (New York: Smith, reprint of 1930).

CHAPTER VI

JESUS CHRIST AS TEACHER-EVANGELIST

Missions and evangelism

Evangelistic Education and Educational Evangelism

Educational presuppositions
Educational objectives
Educational methods

Missionary Education and Educational Missions

Educational presuppositions
Educational objectives
Educational methods

Jesus Christ as Evangelst and Missionary

His concern for the unrighteous and the immaturely righteous
Jesus' evangelistic technique
The evangelistic motive in religious education

CHAPTER VI

JESUS CHRIST AS TEACHER-EVANGELIST

UNDER the direct inspiration and leadership of Jesus Christ, two significant aspects of the modern Christian education movement have developed. One is designated as educational evangelism. The other is known as the Missionary Education Movement. Both are integral parts of the religious education program as maintained by the Protestant, evangelical churches in America.

Missions and evangelism. The central motive in both of these aspects of Christian education is that of faith extension. It might be designated as righteousness extension, if the term, righteousness, is used to refer to the righteousness of God, realized through faith in Jesus Christ. To reproduce in the lives of the members of the succeeding generations and of the unevangelized members of the present generation, Christ's passion to place the righteousness of God within the reach of all mankind is a primary purpose of both educational evangelism and educational missions. Evangelistic education and missionary education, on the other hand, are kinds of redemptive work that are engaged in by those who use educational methods and who have been trained in a manner in keeping with the evangelistic and missionary ideals and traditions of Christianity. This distinction between educa-

tional evangelism and evangelistic education should be kept clear. The founder of Christianity was an evangelist who used the educational method. He, also, trained his disciples to be evangelists.

Jesus Christ was not content merely to enjoy his fellowship with the Father and the resulting ability to live a life of victorious problem solving. In his own first-hand experiences, he realized the practical advantages of knowing, understanding, loving, and trusting God. He had great peace of mind. He was able to overcome temptations. His manner of life was joyous, serene, confident. He was free from such emotions as fear, anxiety, remorse. His purpose in life, which he shared with God, was a constant source of inspiration. He possessed great moral resources. His vitality was adequate to meet, successfully, the life situations which he encountered. His was the joy of righteous living. He had "meat to eat" that was a mystery to other men. His life was a demonstration of the practical results of being saved.

But this richness and satisfaction of life, lived in harmony with God, did not lure him into a condition of self-centered complacency and enjoyment. He was unselfishly righteous. The self-righteous Pharisees were an abomination to him. He would not have objected to their making proselytes if real benefits had come to those who changed their faith. He longed to help others find the secrets of his own superior mode of life. He loved his fellow men. He longed to share with them his own oneness with the Father. He was aware of their unrealized capacities for righteousness. His sympathy went out to those who had not found the narrow way that leads to life, who were

lost. He tried to make his own religious faith and its resulting righteousness available to others. He was passionately, untiringly missionary and evangelistic in his attitude and outlook. He lived in and created an atmosphere of faith extension and righteousness extension. He longed to see released in others, the moral and mental energies, the victories over temptation which were his own.

In order to arrive at a more intelligent understanding and appreciation of Jesus Christ as a teacher, it is possible to analyze these two phases of the modern, Christian education movement and then, with this background, to make a fresh study of the nature, method, and scope of his teaching. There would be a distinct advantage in reversing this procedure in making a study of these two phases of Christian education from the standpoint of the educational ministry of the great teacher. Either one of these two procedures could be followed with profit.

EVANGELISTIC EDUCATION AND EDUCATIONAL EVANGELISM

Evangelism may be studied from the standpoints of its presuppositions, its objectives, and its method. It is a process which, within certain limitations, lends itself to human control and guidance. Human agents and agencies are indispensable to its success. But they cannot work successfully, independently of other vital spiritual factors which lie beyond the range of their control. A teacher may be a human witness through whom the righteousness of God is mediated to others. But, through this human ministry, pupils may learn to relate themselves directly

by faith, and without further human intervention, to God.[1]

Educational presuppositions. The educator who is also an evangelist, and the evangelist who is also an educator, both, do much of their thinking in psychological terms. They recognize the fact of sin. They are keenly aware of the nature of the conflict between the "flesh" and the "spirit," the biological urges of human nature and those spiritual aspirations with reference to which those urges are sanctioned and encouraged, disciplined and restrained. They locate sin in experience. Likewise, the process whereby salvation is realized. They know how sinful habits are gotten rid of, how sinful desires are repressed while they are still nascent, how temptations are avoided and resisted, how repentance is effected, and how a new life is begun with the reconstituting of one's ideals or cherished "goals of superiority." If they teach their pupils how to facilitate this process in the lives of others, they are educational evangelists. If they help people to

[1] Consult the following C. L. Goodell, *Pastoral and Personal Evangelism* (New York: Revell, 1907); A. H. Gage, *Evangelism of Youth* (Boston: Judson Press, 1922); H. C. Trumbull, *Individual Work for Individuals* (Philadelphia: Westminster Press, 1902); C. E. McKinley, *Educational Evangelism* (New York: Pilgrim Press, 1905); A. J. W. Myers, *Educational Evangelism* (London: National Sunday School Union); C. R. Zahniser, *Casework Evangelism* (New York: Revell); C. A. Beckwith, *Psychology and Evangelism* (in James Stalker, Christian Psychology, Appendix B, New York: Hodder and Stoughton, 1914); C. L. Hay, "Evangelistic Objectives in Teaching Religion," *Religious Education Magazine,* v. 21, pp. 268-270, June, 1926; "Educational Evangelism," *Religious Education Magazine,* v. 16, pp. 289-290, Oct., 1921; James McConaughty, "The Place of Evangelism in a Program of Religious Education," *International Journal of Religious Education,* June, 1926, pp. 65-66; F. G. Coffin, "What is Evangelism?" *International Journal of Religious Education,* June, 1926, p. 40; A. J. W. Myers, "Religious Education and Evangelism," *International Journal of Religious Education,* March, 1928, p. 20.

facilitate this process in their own lives, they may be considered evangelistic educators.

This sort of thinking is not necessarily antagonistic to or out of harmony with the thinking of theologians. Indeed, it brings theological thinking closer to human experience and endeavor and fills it with fresh, spiritual meaning and reality. Sin may be considered as an unintegrated arrangement of motives, as found in original nature or as resulting from experience. It may be understood, also, as a condition in human beings that occasions a punitive or disciplinary attitude on the part of God. One point of view complements the other.

The religious evangelist, who uses the educational method, understands how it is that every human being is in need of salvation. The righteousness of God is not something that is biologically transmitted. It has to be acquired. Original nature, with its mutually antagonistic or unintegrated drives or urges, makes inner conflict inevitable. The action patterns picked up from a morally motley environment tend to stimulate and foster this disorder. Such conflict constitutes a serious barrier to the realization of the quality of personality and conduct known as righteousness. With the renewal of physical existence, there is a renewal of the necessity of harmonizing and integrating the propensities of original, human nature. This achievement is impossible except as the individual rids his heart of all attitudes of disobedience, distrust, hatred, rebellion, defiance of God. The setting up of a supreme loyalty to God and trustful self-committal to His love and mercy as revealed in Jesus Christ is a psychological prerequisite to the realization of the kind

of integrated personality which Christ realized and which is an outstanding characteristic of his righteousness.

The steps that lead up to the surrendering of oneself to God and offering Him one's highest and deepest devotion, likewise, are conceived by both the evangelistic educator and the educational evangelist in terms of experience. There must be an adequate amount of dependable knowledge concerning the nature, existence and character of God. The concepts of God must be clarified. If an individual is living in the midst of religious superstition and black ignorance concerning God, he needs first of all, new and trustworthy information about the Creator, omnipotent, omniscient, merciful, righteous, and immanent. Paul expressed this conviction when he wrote, "Brethren, my heart's longing, and my prayer to God is for my countrymen's salvation. I bear witness that they possess an enthusiasm for God, but it is an unenlightened one. Ignorant of the righteousness provided by God, and seeking to establish their own, they have refused submission to God's righteousness" (Rom. 10:1-3). An enlightened knowledge of God and of His righteousness is one of the immediate objectives of evangelistic education and of educational evangelism.

But, helping people to acquire dependable knowledge of God is not, in and of itself, a complete program of either kind of evangelism or education. It is essential. It is not the only essential. One of the most important contributions of education to evangelism may be illustrated by this aspect of the educational process. In evangelism that is educationally effective and in education that is evangelistically effective, not one, alone, but all of the

constituent parts of the learning process need to be conserved and balanced. Knowledge of God needs to have added to it understanding of God, fellowship with God, devotion to God, and consecration to the task of realizing the reign of righteous conduct within one's own life and in the lives of all other members of the human family. Anything less than this is incomplete or partial. To the evangelistic appeal to the intelligence, there should be added a similar appeal to the emotions and to all conduct controls.

The evangelistic educator recognizes the nature of sin in its various forms. There are forms of sin that are dominantly intellectual, that are concerned chiefly with understanding or interpretation, that are chiefly emotional, and that are concerned especially with conduct. The complete eradication or prevention of sin, as seen by the educator, is a fourfold process. Faith that is effective unto salvation embraces four elements; namely, verifiable evangelical knowledge, adequate evangelical understanding of what that knowledge or information means, evangelically devotional attitudes, and habitual ways of everyday living that are in keeping with all three. The evangelistic educator understands what is involved in an individual's reaching and conserving a decision to accept Jesus Christ as one's hope of becoming righteous before God and mankind.

Educational objectives. The objective of evangelistic education, comprehensively stated, may be considered to be that of making effective, in the experience of the pupils, the provisions for salvation from unrighteousness as these provisions are found in the life, the teachings, and the

death of Jesus Christ. In him there was illustrated a mode of life which is superior to any other unto which mankind has attained. He established relationships with God that are more productive of life than are any others. He established and maintained relationships with his fellow men that resulted in the realization of the deepest individual satisfactions and the fostering of social well-being in its highest form. His mode of self-control and other mental traits brought him to a place of incomparable superiority among his fellow men. His attitudes toward nature and the physical aspects of his surroundings point toward the solution of economic, industrial, and commercial problems of even the present day. In a word, his methods of adjustment to his entire environment demonstrated religious life, social life, human life at its very best. He achieved religious competency. He arrived at religious maturity.

To save individuals from false adaptations to God and from the consequences of such errors and, also, from false adaptations to fellow man, to self, and to nature, with all the bitter results of such errors, is a primary purpose of the evangelistic educator. He is keenly aware of the negative, as well as the positive side of the process of religious education. He is more than an evangelistic social worker, economist, civic reformer, or secular educator. His specialty is religion. He attacks the central problem of life and conduct. He attacks it directly. He holds the conviction that if an individual is saved, religiously, other aspects of the total problem of achieving the abundant life of righteousness will be solved more easily. If a man is saved, in the narrower religious sense, it is easier

to teach him to meet his civic responsibilities than it would be if he were not thus saved.

In teaching the Bible, the evangelistic educator emphasizes Jesus Christ as being the central figure of the sacred Scriptures. He is particularly familiar with those passages that set forth the redemptive purpose of God in His dealings with a chosen nation and in His use of the life, teaching, ministry, and death of His son. His primary objective in teaching the Bible is to make plain this Christain way of salvation. He takes advantage of special opportunities, such as Easter, to make evangelistic appeals. He uses his social contacts for the purpose of bringing the message of salvation, suitably interpreted, to the sympathetic attention of those who need Christ. His casual conversations easily become evangelistic. He lives and labors and prays in order to save the losses of human personality, as well as the lost.

Educational methods. The method of evangelistic education is twofold. It is preventive or conservational. It is also reclamatory. It takes seriously the advice of the venerable wise man, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1). It holds to be dependably true the classic statement of the Redeemer, "For so greatly did God love the world that He gave His only Son, that everyone who trusts in him may not perish but may have eternal life" (John 3:16). Both methods of conservation and of reclamation lead up to and culminate in the experience of trustful self-committal to Jesus Christ as the one by whom escape from unrighteousness is made possible.

The words of Peter to the Rulers and Elders in Jersualem, set forth this central conviction of the evangelistic educator. "This Jesus is the stone treated with contempt by you the builders, but it has been made the cornerstone" (Ps. 118:12). "And in no other is salvation to be found; for indeed there is no other name under heaven that has been given to men through which we are to be saved" (Acts 4:11).

The conviction, born of a study of biological psychology, that the nascent tendencies toward unrighteousness (sometimes called by theologians, "the seeds of death") are present in every child, quickens the evangelistic educator into urgent and serious effort to bring his pupils, as early as the growing mind makes it possible, to a voluntary and intelligent decision to accept Jesus Christ as his hope of realizing righteousness of life and character. To prepare the developing child for that meaningful day when he, publicly, will take his stand, declaring that, henceforth, he will be a faithful follower of Jesus Christ, is the central, organizing principle of "elementary" evangelistic education. And after this decision has been made, the efforts to conserve that experience and to make it increasingly meaningful and epoch-making in the developing personality, is the central purpose of "secondary," evangelistic education.

This method is based upon the knowledge that the psychologically strategic time for this experience of accepting Jesus Christ as personal Savior is at the close of mental childhood or the dawn of mental adolescence. Children vary, considerably, in the chronological age at which they arrive at this mental condition of ripeness for this

supreme act of self-committal. But this experience should be anticipated by careful instruction and guidance so that a suitable, apperceptive background will have been established by the time the event should take place. Immediately following this experience, spiritual growth is carefully fostered in order that the pupil may enter more and more fully into the deeper values and possibilities of discipleship.

The evangelistic educator expects that this first act of free, self-directed acceptance of Christ and of his righteousness will be followed by other, more fully meaningful and more mature expressions of trust, love, confidence, gratitude. No one experience, no matter how vital and joyous, can take the place of or render unnecessary, other, subsequent experiences that strengthen the bonds of devotion and consecration between the spiritually developing boy or girl and Jesus Christ. Lapses from this attitude of personal trust and affection should be prevented, at all cost.

Christian educators, with this passion for kingdom extension, hold the conviction that the greatest and most significant evangelistic opportunity which the Church faces is childhood. The most direct, economical, effective, and permanent results for the kingdom of God are achieved by this process of evangelistic education. But, in spite of this fact, the neglect of children and youth, from this standpoint of their evangelization, is one of the shocking facts confronting the Church. This failure to reach the children and youth for Christ is both extensive and intensive. Multitudes of children are not enrolled in any formal, systematic program of Christian, evangelis-

tic education. Other multitudes who are enrolled are being taught by those who do not understand the full range and meaning of the spiritual process which they are undertaking to control. A marked increase of emphasis upon an evangelistically motivated program of Christian education is an objective of educational evangelism.

MISSIONARY EDUCATION AND EDUCATIONAL MISSIONS

Missions, like evangelism, may be studied from the standpoints of its presuppositions, its objectives, and its method. In many respects these two aspects of the Christian education program are similar. Missionary education is a process whereby the work of reclamation and prevention is carried on, for the most part, in the midst of socially sanctioned superstition and other false forms of religion. A child or adult whose social heritage is saturated with religious customs and traditions that are false, presents a problem that is quite different from that of one who, living in a nominally true religious environment, has been neglected, religiously, or who is merely immature. Closely identified with false religions, there are social, educational, economic, civic and other conditions which make the work of the missionary educator, the educator who, in "foreign" lands, uses the technique of evangelistic education, different from that of an evangelistic educator working in a nominally Christian, social order.

Educational presuppositions. The Christian, missionary educator holds the deep conviction that racial barriers should not constitute inhibitions to evangelistic work. He believes, profoundly, in the superiority of the Christian

faith over other faiths, even for those who are living in a cultural system where this Christian faith has not yet been made known. He makes short shift of the argument that a man who died from overeating pork or that a man who, at his death, left thirteen widows may lead the way to righteousness more effectively than can Jesus Christ. Nor is he arrogant and proud in this assumption. He is willing to submit his Christ to a pragmatic test on foreign shores. He, as an Occidental, assumes that people of his own nationality have no monopoly upon a revealer of God who was an Oriental and who made his historic contacts with Orientals.

Furthermore, this supposition of the universal validity of the gospel of Jesus Christ is held by missionary educators to be sanctioned and validated by Christ himself (Matt. 28:18), by practice in the early Christian Church (Acts 10), by the subsequent history of expanding Christianity, and by the science of sociology in its emphasis upon the need of common and unitary sanctions of conduct within the entire scope of world society. Jesus Christ is a universal Savior. He is essentially human. His mode of conserving, of integrating, and of bringing to their fullest development the spiritual potentialities of men does not violate the essential constitution of human personality. The approach to spiritual health which he makes possible is as wholesome as music education, monogamy, recreation, vocational specialization, or any other process or experience which the experience of the human race has validated.

One of the most primitive of the unlearned dispositions of human beings is that of seeking for security. The

tendency to protect oneself from harm or danger is part of one's basic, biological equipment. When this disposition functions under the guidance of an active, alert intelligence, the search for certainty of security within the entire range of reality is inevitable. The complete satisfaction of this elementary demand is found in a vital experience of Jesus Christ as one through whom God, the ground of all reality, is mediated to man. This sense of cosmic safety, through acceptance of Jesus Christ, is but one aspect of the sheer joy and satisfaction which a Christian may experience, no matter what his previous cultural background may have been.

But having had such an experience, the one who is normal in his social outlook and sympathy, feels an urge to share it with others. It is recognized as the basis of rich and lasting friendships. It makes an attractive topic of conversation. In sharing such an experience, there is opportunity to make contributions to others and, also, to receive from others new spiritual information, insights, understanding, appreciations, modes of conduct. If one has good news, one is disposed to tell others. Thereby social bonds are built up and social living fostered. And, furthermore, the sharing of such experiences is a precondition of one's entering fully into them. The missionary education passion is a socialized religious disposition. It takes for granted the fact that social imagination and sympathy ignores, ultimately, racial, geographical, linguistic, and other barriers.

Educational objectives. The anticipated outcomes of missionary education may be summarized in the words of Paul, "In the gospel a righteousness which comes from

God is revealed, alike depending on faith and leading to faith, as the scripture has it, 'the righteous man shall live by faith' " (Rom. 1:17). To make this righteousness available to those whose social heritage has not included the literature, traditions, customs, and institutions of Christianity may be considered the objective of missionary education. There are, of course, multitudes of ways in which human beings, living under various modes of organized culture, have striven more or less blindly, to achieve what they considered to be righteousness. But in faith in Jesus Christ, both a unique quality of righteousness and a unique mode of achieving this righteousness are made available to all human beings. To bring this righteousness effectively to the attention of those living in non-Christian surroundings and to facilitate their realization of it, as individuals and as groups, is the essential purpose of missionary education.

This central purpose should not be confused with the various attempts to carry cultural, social, economic, educational, scientific and other values from one national unit of organized culture to another. Confusion at this point may prove to be disastrous to the entire missionary project. When a Christian missionary goes to an Oriental country with a vision of social service conceived in terms of Western civilization, or a desire to propagate the "socialized gospel," that is, socialized in America, he may easily, and, if he is of low intelligence, unconsciously, become a pest. His efforts may be interpreted by intelligent native Orientals as sure to result in bringing a "spiritual disease" into the organized culture which, in his ignorance, he seeks to benefit. The righteousness which is

realized by faith in Jesus Christ will not produce exactly the same mode of economic, civic, industrial, social life, in every sort of racial situation. The conservation of individual and of racial differences is one of the basic presuppositions of the Christian faith. Missionary education seeks, specifically, to establish faith in Jesus Christ as a means of realizing the righteousness of God. Then, the missionary is duty bound to let this faith work its own way out into whatever mode of Christian culture results from it, in the particular national or racial group in which it is being fostered. He strives to make the Christian faith indigenous on what, to him, may seem like foreign shores.

This does not mean that the missionary educator should be blind to disease, to a high death rate, to mental deprivation, and other evident forms of human woe. In helping to carry these burdens and to prevent them, he may be ministering in the spirit of Christ. These may be his first points of contact. But this is not his primary function. He is essentially an evangelist. His specific task is to make Jesus Christ and his righteousness known and available. When this basic work of realizing Christ by faith and, through this faith, the righteousness of God, has been accomplished, the native genius of self-protection and of aspiration should be permitted to work out the cultural problems along indigenous lines.

This primary emphasis upon evangelistic work on foreign shores should not lead to a misconception of the need of using the educational method. It is a false notion that education is something quite distinct from and different from evangelism. Evangelism that is an effectively and intelligently controlled process, as far as it should and

can be brought under human control, is education. In order to make evangelism most effective, it needs to be studied and practiced as a process, the human factors in which can be controlled with a view to economy, efficiency, and permanency in securing results. Evangelism is not magic. It is not wholly mysterious. Evangelistic missionaries need to understand and to become masterful in the use of educational techniques in their evangelistic work. To become efficiently effective, they must become technicians—evangelists using technical skills.

Educational methods. The distinction made between missionary education and educational missions needs, again, to be made. It is one thing for children, young people, and adults to be trained as students of the organized, Christian, missionary projects and as home-base supporters of that project. This is education in the technique, the program, the principles, and practices of missionary work. All churches that have caught the spirit of Jesus Christ are missionary in sentiment and outlook. Training in the nature and the cost of the faith-extension outreach of organized Christianity, unto the uttermost parts of the earth, is natural and inevitable.

But this is not the actual work of the missionary, who in his contacts with non-Christian people, uses the educational, evangelistic technique. The missionary, evangelistic educator formulates objectives in terms of the genius of his faith and of the needs, limitations, and capacities of those natives with whom he works. He tries to bring about suitable changes in their bodies of religious knowledge, their attitudes toward God, their understanding of the nature of God, their modes of worship and prayer.

He measures the results of his efforts and knows the progress his pupils are making—what are their spiritual achievements.

The missionary education movement [2] and the various Boards of Christian Education of the Protestant evangelical churches are seeking, by educational means, to train children, adolescents, and adults to participate, intelligently and loyally in the faith-extension programs of organized, Protestant Christianity. This is done in various ways. The various educative activities which are missionary in their outlook, consist in the use of service activities, study, worship, story-telling, directed reading, pictures, posters, dramatics, exhibits, museum collections, tours and seminars in foreign lands, and other controlled experiences. But all of this elaborate and costly machinery for the promotion of the support of the missionary project may go for naught if the representative chosen to labor in the foreign land fails to see the essential, simple, evangelistic nature of his task. If he fails to see pure Christianity, faith in Jesus Christ unto the realization of the righteousness of God, embodying itself in cultural traditions, customs, and institutions that may bear little resemblance to the cultural life with which, formerly, he was familiar, the missionary education carried on in the supporting home churches, fails to reach its goal.

With the rapid multiplication of social contacts between

[2] Consult the following: H. W. Gates, *Missionary Education in the Church* (Boston: The Pilgrim Press, 1928); I. C. Brown, *Training for World Friendship* (Nashville: Cokesbury Press, 1929); and the series of Missionary Education texts, published by the Missionary Education Movement, under the titles, *Missionary Education of Beginners, Missionary Education of Primary Children, Missionary Education of Juniors,* and *Missionary Education of Intermediates* (156 Fifth Ave., New York City).

nominally Christian and non-Christian peoples, the need of stirring up interest on the part of all Christian peoples in personal evangelism, has become imperative. Commercial, social, educational contacts may be strategic opportunities for the effective presentation of the values of faith in Jesus Christ. Missionary educators feel the need of focussing effort upon the fostering of the widest possible interest in, devotion to, and skillful use of the technique of evangelistic education.

JESUS CHRIST AS EVANGELIST AND MISSIONARY

To those who, in the presence of Jesus Christ, became aware of their own personal shortcomings and in whom aspiration was quickened, the great teacher was a bringer of good news. Men and women who were held captives by habits of unrighteous living, conduct patterns that were false, ideals that appealed to only a portion and, perhaps, to the lower portion of their natures, found in him a personal friend and counselor who could and who was disposed to set them free. Under his inspiration and guidance, they found a new way of life (John 1:4). New vitality was sympathetically available to them as they took up the tasks of righteous living. The old ways of living were put away. Emancipation from such emotions as fear, anxiety, sorrow, and doubt was effected. God became to them a friendly, personal influence that could be relied upon to see them through hard places. Such a ministry can be called, appropriately, a ministry of salvation. Jesus Christ was called not only teacher, but Savior (John 4:42; Eph. 5:23).

In order to understand this marvelous service of re-

juvenation of human personalities, two points of view may be considered: first, his special concern for the victims of unrighteous or of immaturely righteous living; and second, the process whereby salvation was mediated through him.

His concern for the unrighteous and the immaturely righteous. One of the primary questions that may be asked, in an endeavor to understand the human aspects of Jesus' ministry, is: What did he undertake to do? What were the guiding motives and purposes in his own life? The answer to this question brings out the fact that his task was held to be twofold. He tried to seek out or discover and make contact with those who were in need of personal or social readjustment (Luke 19:10). Having found such persons, he gave them release from their afflictions and fostered in them a life of victorious adjustment to their respective environments (Mark 5:34; 10:52; Luke 8:48). In these two ways, he became, to them, a Savior.

These motives that supported and guided the ministry of Jesus Christ may be designated in several different ways. He came to do the will of Him that sent him (John 4:34) and to accomplish the work involved in it. He felt himself to be "sent unto the lost sheep of the house of Israel" (Matt. 15:24). He understood his mission to be that of revealing the perfections of God to the men whom God had given him out of the world (John 17:6). He deliberately intended to bring men face to face with a sharply defined issue, indeed, one so clearly defined and so incisive that it was destined, in some instances, to set a man against his father or a daughter against her

mother (Matt. 10:35). When addressing Zacchæus, Jesus Christ declared that the Son of Man had come "to seek and to save the lost" (Luke 19:10).

The central drive and heart of Jesus' ministry may be understood in terms which he, himself, used; namely, that of bringing salvation (Luke 19:9). A ministry thus designated might be explained appropriately in theological terms. He sought to establish or to reëstablish desirable relationships between God and men who had become estranged from Him through sin. Without in any way failing to recognize the legitimacy and value of such a study, it is also possible to study the human side of the experience of salvation and to indicate how the changes involved in this experience were brought about by Jesus, functioning as a teacher-savior. In these instances of personal counseling in which the great, evangelistic teacher engaged, the pattern of a new life was hopefully conceived and was realized by those whom he sought to help. This is the essential work of teaching with an evangelistic purpose.

As instances of individuals who were living their lives in keeping with false or immature patterns of social adjustment the following may be cited: Zacchæus, the extortioner (Luke 19:1-10), the intolerant John (Mark 9:38), the rich man and Lazarus (Luke 16:19-31), the Pharisee and the tax gatherer (Luke 18:9-14), the rich young ruler (Luke 18:18-23), the man afflicted with worldly greed (Luke 12:15-21), Mary and Martha (Luke 10:38-42), the Samaritan woman (John 4:7-30), the little children (Matt. 19:14). These are the kind of people to whom Jesus Christ felt himself drawn. When he dis-

covered individuals who were not getting along well with others, he became interested in them. The work which he felt called upon to do and which he had joy in doing was that of helping people to become aware of their shortcomings, their personality afflictions, their limitations, their life problems, and then, of helping them to find a new and better way of living.

Some of the individuals whose lives were falling short of successful, right living because of self-adjustment defects were the sons of Zebedee, with their undisciplined ambition (Matt. 20:20-28); Peter, with his uncontrolled temper (Matt. 26:74); Nicodemus, with his conscious lack of spiritual understanding (John 3:1-21); and the Pharisee, with his blighting superiority feeling (Luke 18:11). Jesus Christ demonstrated, again and again, his marvelous power of personality diagnosis. In conversation, he was able to direct attention to personal weaknesses. He observed the conduct of his disciples. The occasions of some of his most helpful teachings were incidents which would have passed by unnoticed by a less skilled and observant teacher. On one occasion, Peter, made embarrassingly self-conscious by the Savior's presence, said, "Master, leave me, for I am a sinful man" (Luke 5:8).

It is not an uncommon trait of teachers that they make their pupils embarrassingly aware of limitations, especially limitations of knowledge and of skill. Good teachers know that merely to make a pupil vividly conscious of his shortcomings and to leave him in this condition, however, may result in injury to his personality. A child may become increasingly reticent at the hands of a teacher whose dis-

position in negatively critical. A teacher who uses the evident limitations or weaknesses of his pupils as occasions merely of setting forth his own relative superiority is unfit to hold a teaching position. Any teacher who uncovers a personality deficiency in a child is under moral obligation to do all in his power to help that child, conscious of his defect, to gain victory over it.

Jesus Christ revealed uniquely superior teaching ability in his devotion to those who were discovered to be in need. He shared their sorrow, embarrassment, delinquency. He took upon himself the sins of others (John 1:29, 36). He had marvelous sympathy with those in need. He was not content merely to enjoy and profit by his own righteousness but lived a life of sin bearing, of solving personality-adjustment and social-adjustment problems of others. "He stripped himself of his glory, and took on him the nature of a bondservant, by becoming a man like other men. And being recognized as truly human, he humbled himself and even stooped to die; and that, too, a death on the cross" (Phil. 2:8). This spirit of condescension he maintained throughout his ministry. He suffered with those who were suffering. He deliberately identified himself with those who were being hurt as social outcasts. "Why does your teacher eat with the tax-gatherers and sinners?" inquired the astonished, self-righteous Pharisees of Jesus' disciples. Indeed, why? Why does a superior teacher, at the close of a day of fatiguing toil, remain a few moments longer to help a pupil who lacks the mental alertness of his fellow class members? Jesus Christ sacrificed himself "in order that he might bear the sins of many" (Heb. 9:28). He made the sins

of others, his own, that he might bring salvation to them.

It is a matter of common observation in the class rooms of the land, that faithful teachers of music identify themselves with the limitations and immaturity of those who are learning music. Who has not marveled at the sight of a highly trained, sensitive musician, alert to detect errors in harmony, working, suffering, day after day with a high school orchestra or an amateur glee club, especially at the beginning of the year. What patience—more than that, what pain! What price is being paid! What price is being paid to keep up the living traditions of music, of art, of natural science, of literature, of mathematics in the succeeding generations of the human race!

But what of the teacher not of music but of righteousness? The more highly trained and competent, the music teacher, the more sensitive is he to disharmony and discord. The great savior-teacher could not witness sin without pain. Wherever he observed unrighteousness he stood face to face with an unavoidable challenge to self-sacrifice. He could not pass it by with indifference. His sense of destiny was permeated with the obligation to help eradicate from human conduct all habits, patterns, cravings that were unrighteous in character. As John saw Jesus coming toward him, he explained, "Look, there is the Lamb of God who is to take away the sin of the world!" (John 1:29).

In the very heart and center of the educational convictions of Jesus Christ was the tenaciously held belief that "our duty, if we are strong, is to bear with the weakness of those who are not strong, and not seek our own pleas-

ure" (Rom. 15:1). The strong man is under obligation to strive for the "spiritual upbuilding" (Rom. 15:2) of his neighbor. In keeping with the ancient Scriptures (Ps. 69:9), Jesus Christ permitted reproaches to fall upon himself when it was others who really deserved them (Rom. 15:3).

But he could endure them and not be utterly crushed by them. He had sufficient spiritual resources to find the way back to righteousness for every kind of unrighteous affliction. When a sheep has lost its way, it may long for the sheepfold without being able to find its way back thereto. What it needs is a good shepherd who knows the way back to safety and to the good pasture land. Jesus Christ could start in at any kind of experienced unrighteousness on the part of his fellow men and lead the way back for them, to salvation or to realized righteousness.

Under the magic influence of the great teacher-companion, the moral instability of Peter became a remarkably stabilized righteousness (Matt. 16:18). The money-grasping Zacchæus (Luke 19:8), pledged himself to repay, fourfold, the amounts of money exacted unjustly and gave half of his property to the poor. The selfishly ambitious James and John (Matt. 20:27) became transformed by a passion to be of service to others. The cowardice of Peter gave place to such courage as the world has seldom seen (Acts 2:14-40). The woman taken in adultery and placed embarrassingly by the scribes and Pharisees in the center of the court, her accusers, conscience-smitten, having departed, heard his forgiving words of kindness, "and I do not condemn you either,—go, and from this time do not sin any more" (John 8:11). Jesus Christ did more than

make people aware of their unrighteousness. He did more than identify himself with, or take upon himself the sins of others. He put righteousness, even the righteousness of God, within the grasp of the unrighteous. Through his stripes, they were healed. Through his love they were redeemed. Caught up within the embrace of his sympathy, they found life.

Jesus evangelistic technique. The astonishing achievements of Jesus' evangelistic teaching challenge the student of teaching technique. Fortunately, so many descriptions of the teaching situations of his ministry are available that a fairly satisfactory analysis of his procedure is possible. He was alert to detect four kinds of needs on the part of the unrighteous. His own teaching activity showed versatility and superior effectiveness in guiding his pupils along four pathways to righteousness. To those who had been misinformed concerning the nature of righteousness, he was ready with trustworthy information. To those who already possessed knowledge, particularly Scriptural knowledge, but were lacking in understanding of its true meaning, he was ready with explanations and apt illustrations. To those whose attitudes were false, he made available his own contagious attitudes of faith, trust, confidence, and love toward the Father, God. To those who needed supervised practice in righteous living, he assigned suitable projects.

There was so much misinformation concerning righteousness abroad, among his contemporaries, that Jesus Christ likened them to blind men led by blind leaders (Matt. 15:14). The work of the Pharisees, in disseminating false information, was particularly irritating to him (Matt. 23). The Sermon on the Mount reveals Jesus at

work setting forth new information (Matt. 5-7). His use of parables shows how difficult it was for him to make available to those who had been falsely taught, the essential nature of unrighteous and of righteous living (cf. Matt. 22-25).

Another distinct problem presented itself in those who had knowledge but did not know how to interpret it. Such examples as Nicodemus (John 3:1-21), the disciples at Emmaus, (Luke 24:13-35), those who listened to the Sermon on the Mount and who needed a reinterpretation of Scripture (Matt. 5), and his disciples who again and again revealed the fact that they had failed to grasp the meaning of their Lord's ministry show the masterfulness of the great teacher in making the way of salvation plain and understandable.

The evangelistic motive in religious education. There is an increasing number of religious educators who believe that the evangelistic passion and vision and technique of Jesus Christ is becoming, increasingly, characteristic of the modern religious education movement. In as far as the movement gets its inspiration and guidance from him, this is inevitable. The fact that he fused the evangelistic passion and the technique of education is a challenging and inescapable reality. A new epoch of faith extension is sure to come when the thousands of teachers in the Church schools of the land, intelligently and earnestly, follow the great teacher-evangelist.

SUGGESTED LINES OF INVESTIGATION

1. Make a list of teaching situations in which Jesus used the technique of an evangelist.
2. Describe a teaching situation in which faith extension was the unit of learning which Jesus gave his disciples.

3. Describe a teaching situation in which Jesus undertook to teach a person who was not a Jew (that is, not of his own race).
4. Contrast the technique used by Jesus when teaching a person who was immaturely righteous with his teaching unrighteous persons.
5. What is the real meaning of Jesus' teaching that righteousness is realized or achieved by faith?
6. Describe the experience of being born again, illustrating it from the lives of Jesus' disciples.
7. What materials, other than the Scriptures, did Jesus make use of in teaching salvation from unrighteousness?

SUGGESTED SOURCE MATERIALS

a. 29, Chapter XX, "Education by Personal Association," XXIII, "Impression and Expression."
b. A. S. Paul, *Some Christian Ideals in the Teaching Profession,* Chapter I, "Discipline and Inspiration," II, "The Teacher's Work of Reinterpretation," III, "A True Sense of Value," IV, "A Contrast in National Ideals" (London Student Christian Movement, 1919).
c. A. S. Barr, *Good and Poor Teachers,* Chapter V, "Some Qualitative Differences in the Teaching Performance of Good and Poor Teachers," VI, "Some Quantitative Differences in the Teaching Performance of Good and Poor Teachers" (Bloomington, Illinois: Public School Publishing Company, 1929).
d. John Adams, *The Teacher's Many Parts,* Part II, "The School: Professional," Part III, "The Inner World: Personal" (London: University of London, 1930).
e. G. H. Palmer, *The Ideal Teacher* (Boston: Houghton, Mifflin Co., 1910), pp. 3-30.

CHAPTER VII

JESUS CHRIST AS TEACHER OF ADULTS

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CHAPTER VII

JESUS CHRIST AS TEACHER OF ADULTS

In order to understand and intelligently to appreciate Jesus Christ, as a teacher, it is necessary to realize that the available records of his teaching ministry designate him as a teacher who did most of his work with adults. His triumphs, as a teacher of religion, for the most part, were registered in the personalities and relationships of mature men and women. Chronological age was not an effective barrier to his teaching power. Stabilized modes of thinking and habitual emotional attitudes that appear with the passing of adolescence, retained a high degree of plasticity as he guided the further learning of those who were entering upon or had already reached maturity of experience.

One of the most effective influences that is being registered in the present-day, Christian education movement centers is a fresh realization of the fact that Christianity was launched, largely, as an adult-education enterprise and that, during the plastic age of the early Church, the method of faith extension, used almost exclusively, was that of adult, Christian education. The apostles and other early leaders had abundant confidence in the capacity of grown-ups not merely to keep on learning but to learn revolutionary, spiritual truths. These early Christian leaders

witnessed, again and again, mature minds making new decisions and acquiring new bodies of knowledge that profoundly affected everyday living.

Present-day emphasis upon adult religious education.[1] Some of the points of emphasis in the present-day adult education movement within the Protestant, evangelical group of churches, may be listed as follows:

The life situations in which adults find themselves, at the present time, involve problem experiences which are invaluable opportunities for learning how to realize the righteousness of God by faith in Jesus Christ.

Adults who live under present-day conditions are, for the most part, desperately in need of individual guidance in learning how to live by faith—how, victoriously, to overcome the world in which these everyday problems are encountered.

A church program that consists largely of group activities and does not give special consideration to the needs of adults as individuals, can accomplish only relatively superficial results.

The responsibility for realizing the kingdom of God among men rests heavily upon the adults of this present generation.

It is extremely hazardous to assume that the coming generation, brought up under existing social, civic, economic, educational, political, and industrial conditions and with no radical transformation in the moral quality of the present generation of parents, will be able to cope, successfully, with the problems of permeating the social order with the righteousness of God.

The success of the adult education movement, in areas other

[1] The following books are representative of the new literature in this field:

C. Darsie, *Adult Religious Teaching* (St. Louis: Bethany Press, 1930).
L. C. Palmer, *The Religious Education of Adults* (Milwaukee: Morehouse Publishing Company, 1929).
W. E. Raffety, *Religious Education of Adults* (New York: Fleming Revell Co., 1930).
W. Temple, ed., *The Teaching Church* (London: Society for the Promotion of Christian Knowledge, 1928).
B. S. Winchester, *Church and Adult Education* (New York: Richard R. Smith, Inc., 1930).
B. A. Yeaxlee, *Lifelong Education* (London: Cassell & Co., 1929).

than those that are specifically religious, has quickened confidence in the possibility of teaching the gospel to adults in such a way that it will be learned as thoroughly as it was learned by Jesus' disciples.

Character education, as ordinarily conceived, does not provide for an integration of personality that is sufficient to withstand the shock of modern life. Only ethical religion, evangelistically interpreted, can rescue adult society from its present blight of unrighteousness.

While there is no conflict between the preaching and the teaching programs of the Church, there is a growing conviction that preaching needs to be followed up so that the learning which is inaugurated by listening to a sermon, may be continued until it has modified, suitably and permanently, the conduct controls of each individual.

Adults face the problem of maintaining a sustained integration of personality. The learning process should be kept up throughout the span of adulthood. Life situations that endanger a former integration are apt to be encountered. Adults should "keep on learning" religion as long as they keep on living.

There are unique characteristics of the process whereby religion is learned during early and later adulthood and, also, during senescence.

The danger of discontinued religious development is one that should be guarded against, with constant alertness. There are many kinds of "fixations" that can occur.

Vocational activities condition the rate and the direction of religious, and of personality development.

Religious and moral development go hand in hand. The two should be closely integrated and uniformly continuous.

Adults can learn with as great success as adolescents, provided that the learning takes place within the areas of vital interest and, hence, educability.

The management or control of religious institutions should be carried on so as to achieve the largest educational results. Adults need training in the organization, administration, and supervision of group righteousness.

The problems of the spiritual transformation of ordered society, as at present constituted, should be faced squarely and courageously, by the present generation of adults.

Without the further listing of the points of emphasis in the rapidly developing program of adult religious education, it is evident that serious consideration is being given to this recent development. The Church is asking the question, "What warrant or sanction is found in the teaching ministry of Jesus Christ for this new emphasis?"

ADULT RELIGIOUS EDUCATION IN THE GOSPEL OF MATTHEW

Within the space of a single chapter, it is impossible to review, satisfactorily, the illustrations of adult, religious education as found in the four Gospels, much less, in the New Testament. In the Acts and the Pauline Epistles, there is abundant evidence of the development of early Christianity by "junior adult" teachers of adults. The theological concepts used by Paul were fashioned, deliberately, to reach adult minds. In his epistles, the background of experience which he presupposes, is that of socially full-grown men and women. A critical study of these concepts in the light of the cultural background and personal experiences of those to whom he wrote, would be very rewarding. A new appreciation of letter writing, to adults, as a method of evangelistic education of adults, would result.[2]

Selecting but one Gospel, the Gospel by Matthew, we find a fascinating list of adults with whom the great teacher made effective, educative contacts. Four times he spoke to synagogue groups. Twenty-one times, he faced teaching situations in which a chosen group of disciples were involved. With these, there was continuity and increasing

[2] Cf. H. T. Kuist, *The Pedagogy of St. Paul* (Doran, 1925).

intensity of instruction. Gradually, he was able to use specialized concepts in guiding their thinking—concepts which others did not comprehend. As the months came and went, he found it possible to present to them, truths which he could not present effectively to the synagogue groups. Yet he felt the tardiness of their achieving the ability to apprehend the spiritual truths which he was so eager to make available to them. They were slow to learn (Luke 24:25). The religious knowledge with which they began, was not altogether an asset. Some things had to be unlearned. Partial or false apprehensions led to disputations and misunderstandings among the chosen group (Matt. 18:1). There was a striking contrast between his teaching the synagogue groups and the group of disciples.

On ten occasions his pupils were the Pharisees. Here the problem was particularly difficult. The barriers which he encountered were evident. First, they did not have a learning attitude. They had no consciousness of need of learning. Their interest or awareness did not center in their own limitations. They did not feel themselves to be inferior or without needed knowledge. Second, they did not consider the great teacher to be a trustworthy source of religious knowledge. They lacked confidence in him. They were not suggestible when he approached them. They maintained a vigorous "sales resistance" to his teaching. They were ready not to believe but to contradict or, at least, to criticize what he tried to teach. Third, they feared the consequences of recognizing his superiority. Such a move on their part would endanger their social, political status or condition. If he should succeed, they would have to "go out of business." This fear interfered with his

having success with them. Fourth, their group consciousness encouraged aggressive hostility on the part of individuals. A Pharisee, conscious of his membership in a "pack" of Pharisees is more difficult to teach than when he is alone.

Jesus' seven recorded contacts with the scribes, likewise, constituted unique teaching situations. These men were teachers by profession. It should have been easy for them to assume a learning attitude. But they were convinced that they, already, had mastered both the materials and the methods of accredited, religious instruction (Matt. 7:29). They quoted authorities. Jesus taught with the authority of his own experience and first-hand knowledge. This was his starting point. They were deductive. Their starting point was the ancient Scriptures. He was both inductive and deductive in his thinking. They cherished and safeguarded a system of objectively fixed standards of conduct. He challenged them with the lure of a new and glorious adventure in spiritual living. They played safe. They were dogmatic. He was persuasive, idealistic. Theirs was a backward look into an honorable history and a classic literature. He tried to challenge them with a mode of righteousness that draws its vitality from an immediate and present relationship of faith and love, binding one closely to a God of righteousness. Their idealism was embodied in a political structure. His was spiritually conceived. It is not surprising to find that Jesus Christ, great teacher that he was, made little headway in an educational task where conditions were as unfavorable as this. He aroused protective or escape attitudes and skills in them, instead of docility and confidence.

On four occasions (Matt. 9:8, 33, 36; 11:7; 14:22; 21:9), as recorded in this one Gospel, the beloved teacher found himself in teaching situations, face to face with "multitudes." Here he exhibited consummate skill in making sympathetic contacts with the minds of his fellow countrymen. But his educational achievements were of the most elementary nature. The first adult kindergarten was not set up by Professor Overstreet. Some of the very best material for teaching kindergarten children the meaning and value of the kingdom of God may be found in the illustrative materials used by Jesus Christ while making initial contacts with Palestinian adults, whom he encountered in large groups. With many, there resulted but dim apprehensions of the great burden of his teachings. They insisted upon interpreting his parables literally, thus missing the point. They demanded a concrete demonstration (Matt. 12:39). Yet their power of apprehension was so elementary that he could not use abstract or directly designative concepts. They seemed to him like spiritual children. And he treated them, intellectually, as such.

On three occasions, our Lord encountered the Chief Priests in what may be designated teaching situations. Once, the High Priests; once, the Elders; once, the Herodians; once, a lawyer; once, the disciples of Jewish leaders; and once, the Sadducees. All this, and, doubtless, many similar instances, were inevitable. He was a religious leader. Religion was a dominant, current interest. It was everybody's affair. But his great successes were not achieved where the circumstances forced him to adopt a dominantly rational or argumentative procedure (Matt. 21:28-46). He found great practical difficulty in making God, the right-

eous and kind Heavenly Father, real by the use of disputation (Matt. 21:23-27). He could do mighty, educational works among those who had faith in him, who were free from religious bias or prejudice in their reaction to him. Those who, under his guidance, realized the new righteousness, brought within their grasp by faith, did not come, for the most part, from such adults as these whose mental habits made religion, largely, a matter of rationalization.

Versatility in teaching technique. A comparative study of the teaching techniques of Jesus, as exhibited in his contacts with adults of many sorts, reveals an amazing versatility. His adaptability to the needs, limitations, interests, established attitudes, and habits of living of different adults is truly astounding. This is particularly true when these methods of teaching are analyzed with reference to the single subject which he taught. It was the righteousness of God which he taught Peter, John the Baptist, the disciples of John, "a certain scribe," the woman of Canaan, Andrew, John, James, the leper, a centurion, Peter's wife's mother, the rich young ruler, the mother of James and John, the woman with a disease of twelve years' standing, the traffickers in the Temple, "those that followed," and the two blind men—to mention only a part of those with whom he made vital contact. But how varied was his method of teaching! He could guide, skillfully and effectively, the learning activities of widely different persons.

Whenever each one of these adults undertook the task of realizing this divinely inspired and sustained righteousness, he was confronted by a different obstacle. These obstacles, for the most part, were located within their own personalities and social relationships. The zeal for

conventional righteousness, impatience with the delays in the formal establishment of true righteousness, lack of knowledge concerning the extent to which the characteristics of formal righteousness should be recognized, the time and strength consuming demands of making a living, functional disease, mental sickness, theistic interest that is saturated with disposition to consider miracles the chief evidence of the presence, reality, and power of God, procrastination, superficiality of understanding, greed, irreverence, immaturity of spiritual judgment, selfish ambition, moral delinquency, hot-headedness, jealousy, unbelief—what an array of learning difficulties! And what a challenge to resourcefulness in the selection and use of teaching techniques.

The ordinary teacher is restive and critical if given a group of pupils who are not homogeneous, with approximately the same learning ability, the same mental age, the same achievement power. A modern teacher studies to be a specialist in teaching a particular grade or age level of pupils. Teachers insist upon having their teaching problems reduced to the narrowest possible range. They want their pupils to be as nearly alike as possible in comprehension, mental alertness, and ability to apply themselves to their tasks. And this is as it should be. It is difficult enough to teach language or mathematics under the most favorable conditions. But what about the difficulties of teaching righteousness by faith in a loving Heavenly Father! And to those who are met, not in a carefully graded school, but in the highways of various cities or towns, on the hillsides, in the synagogues, and by the lake!

Variety of immediate aims. One of the marks of masterful teaching is the ability to effect a vital point of contact with each pupil. The learning process is always concrete and individualistic. It has a definite starting point with each individual. Not every unit of learning that is appropriate for one pupil is appropriate for another. The apperceptive background, in each case, conditions the first step in the direction of the ultimate goal. New meanings are discovered with reference to knowledge and insights already on hand. Even though a teacher is undertaking to teach the same subject to a group of pupils, the units of learning which he provides for them should differ according to the respective needs of his pupils. Immediate aims differ, though the ultimate goal may be the same.

The most frequently emphasized, immediate aim in Jesus' teaching, as described in Matthew, was evangelistic. He tried to foster in his disciples a vital interest in seeking out and saving the lost (18:12-14). The fact that the kingdom of heaven was close at hand was, to him, reason for repentance (4:17). He urged spiritual preparedness for the opportunity of realizing the kingdom of God in experience (25:1-13). His disciples were urged to set their hearts upon these spiritual values, just as though they were of the greatest value (13:43-46). The hazards of spiritual foolishness were compared with those of building a house upon a sand foundation (7:24-27). By contrasting the life of righteousness with that of wickedness, the great teacher tried to stimulate the disposition to avoid unrighteousness and to cherish the life made possible by participation in the kingdom of God. Even as adults, they were called upon to begin a new life. He taught that God

is disposed to forgive the past and to start His children out, free to begin to live a new life (18:23-38).

The fact that Jesus was deeply concerned with the disciples' apprehension of the true nature of the righteousness to be found within the kingdom of God, is particularly apparent in his use of simple illustrations. In a single chapter (the thirteenth) are to be found the parables of "the sower," "the wheat and the darnel," "the mustard seed," "the yeast," "the treasure," "the pearl," and "the drag-net." The parables were presented and then, in some instances, the apperceptive process of his learners was guided until the new meaning was clearly conceived. That is, the teacher took upon himself responsibility for what and how his pupils learned as they began to live the new life of unique righteousness. Being adults, their minds were apt to follow beaten tracks. Habits of thinking might lead them astray. He could not trust them to think their ways through to right meanings. So he guided them. This is one of the acute problems in adult, Christian education.

The new life of righteousness by faith, which his disciples were taught to cherish, had two basic implications. First, it is of God (16:16). Second, it cannot be realized apart from the sincere and heroic desire to get along well with one's fellow men. Hypocrisy was denounced again and again (15:7-8; 23:13-33). Sincerity was commended (6:22-23; 21:28-32). Hatred, even of enemies, was forbidden (5:38-47). The first impulses or thoughts in the direction of murder (5:20-22), adultery (5:27-28), and profanity (5:33-37) were to be checked. The evident purpose of the divine teacher was that of fixing, in the minds

of those whom he taught, the conviction that, in achieving righteousness, both God and man had to be taken into account. Neither the mystical nor the ethical elements can be extracted without destroying the unique quality of the righteousness which Christ taught. The attitudes toward God were to be those of trust (6:25), humility (18:1-4), love (Mark 12:30), and faith (Matt. 21:21-22). In the beatitudes, inferiority feeling, meekness, compassion, purity, and other virtues are encouraged. The first steps toward righteousness might be the readjustment of one's relationships with God or with man or with self or with material things.

A striking evidence of the masterfulness of Jesus' method of teaching adults consists in his concentrating his efforts upon a few, who showed capacity for leadership, and in giving them responsibility, early in their training. He planted the idea of a church in their minds (16:18). He pointed out that they were to face the responsibility of discrimination between true and false modes of righteousness (16:19). He showed them how to treat a sinning brother (18:15-20). He pointed out the terrible consequences of causing others to stumble (18:7-9). He drew a clear distinction between the inherent rightness of an act and its practical consequences. The care of little ones was commended (18:10). He prepared them for the time when they would be deprived of his own presence (17:22-23). He showed them that they should consider themselves to be stewards (25:14-30). Within a relatively brief period of time, he led them all the way from their first apprehensions of the true meaning of righteousness, as found in the kingdom of God, to their assumption

of grave administrative responsibilities in a church founded upon this righteousness. Although his ultimate goal was the establishment of righteousness on earth, among men, he selected, with the utmost discernment, those immediate aims which constituted for his disciples, first steps, both theoretical and practical, in that direction.

TEACHING ADULTS THE LESSON OF FAITH [3]

Jesus Christ was not content merely to guide the apprehensions of his disciples toward the concept of God's righteousness and then leave them in the midst of an uncompleted act of learning. His work as a teacher of adults was thoroughgoing. It was their release from the habits, the attitudes, the thought forms of unrighteousness and their individual realization of the habits, the attitudes, the thought forms of righteousness with which he was concerned. He went to the heart of every adult's learning difficulty. Because of his superiority as a teacher, he could not help being a Savior. His insight into the true nature of salvation compelled him to use the technique of evangelistic religious education. He realized that sin is the great barrier to the successful realization of righteousness.

The need of faith. It is a fact of universal observation and experience that when an unrighteous adult clearly apprehends righteousness, especially, in concrete and vivid form, he becomes aware of his own moral defects or delinquencies. Because of his social sensitiveness, he sees the contrast between himself and the one, who, morally, is his superior. Self-analysis and self-placement in the scale

[3] *Vide* Emil Pfennigsdorf, *Wie lehrer wir Evangelium?* (2 auflage, Leipzig, A. Deichertsche. Verlagsbuchhandlung, Dr. W. Schall, 1925).

of righteousness is inevitable. Righteousness becomes the basis of inferring his inferiority, equality, or superiority.

Some people have the power of making others aware of their economic status. They force the issue of using material wealth as a basis of comparison. Their own economic superiority is a source of satisfaction to themselves. They find satisfaction also, in making others aware of economic inferiority. They compel others to consider their relatively inferior economic rating or status. Economic ambition or discouragement or satisfaction follow in the wake of their social contacts.

The outstanding characteristic of Jesus Christ was his uniquely superior righteousness. He told the Pharisees (Matt. 23:23) that the weightier requirements of the Law were justice, mercy, and faithful dealing. These, in his judgment, were the first obligations of living. This remark was inevitable, in view of his own character. Whenever he made social contacts, the requirements of politeness made righteousness the natural subject of conversation. Furthermore, in these social situations, his presence made people aware of their own unrighteousness in its varied forms. Spiritual ambition followed in the wake of his social contacts.

The natural aspiration of the human mind, its quick and sincere desire to reach out for desirable goals of superiority or of personal attainment, had a tendency to constitute a favorable learning condition, whenever adults apprehended the superior righteousness of Jesus Christ. The exceptions to this were the Pharisees, scribes, Elders, and Chief Priests, whose conception of the Law was distorted, though professional. To those who were unprej-

udiced, Jesus Christ made true righteousness desirable. He interpreted goodness in such a way as to make the common people want it. The child who prayed, "O God, make the bad people, good, and the good people, nice," did not get the suggestion of his petition from a study of the goodness of Jesus Christ. The great teacher was confronted with men and women who wanted to realize his unique kind of righteousness but who were more or less vividly aware of their own fearful handicaps and defects. It was hard for them to believe that they could ever realize such qualities in their own personalities. They distrusted their own aspirative abilities. They lacked faith.

Helping adults to learn faith. Jesus' emphasis upon faith grew out of intensely practical situations. The father of the child possessed of a dumb spirit cried out, "I do believe, aid my weak faith!" when he heard the beloved Rabbi say, "Why, everything is possible to him who believes" (Mark 9:23, 24). In Nazareth, his fellow townsmen were astonished at his teaching but "he performed but few mighty deeds there because of their want of faith" (Matt. 13:58). After his resurrection, facing an intensely vital teaching situation, he upbraided the eleven disciples because of their "unbelief and obstinacy in not believing those who had seen him alive" (Mark 16:14). To his disciples, he said, "Have faith in God" (Mark 9:23). Again, he said unto them, "I declare to you in truth that if you have faith like a mustard seed . . . nothing shall be impossible to you" (Matt. 17:20). After listening to a marvelous discourse on various aspects of righteousness, the apostles exclaimed, "Increase our faith" (Luke 17:5).

A study of the teaching activities of Jesus reveals the fact that helping adults to learn the lesson of faith, to realize faith as a conduct pattern to be used every day, was one of the points of major emphasis in his teaching. Again and again he is seen explaining the nature and the value of faith. He showed them that it was indispensable, in the achievement of righteousness. He used suggestion, group discussion, encouragement, direct instruction, personal example, vivid illustration, and many other modes of teaching, in order to help his disciples to live a life in which, through faith, righteousness was to be realized.

The structure of faith. In answer to the questions: Can adults learn faith? and Can faith be taught as well as preached? the following facts should be considered. The word, faith, is used to designate a mode of mental activity in which there are four clearly distinguishable elements. From the standpoint of psychological structure, faith consists of (1) knowledge or information, (2) understanding or grasp of the meaning of the fact information, (3) feelings of value or appreciations of the situation that challenges adaptation, and (4) actual control of conduct, the actual initiation of behavior, or control of the process of habit formation. Faith is composite in its structure. It consists of a fine balancing of these four elements. Faith of superior quality is imperiled if any one of these parts is deficient or is excessively emphasized.

This analysis throws light upon the question: Can faith be learned, or taught? If an adult is interested in a subject, he can acquire knowledge concerning it. He can interpret that knowledge and, in the light of his past or present experience, note its significance. His attitudes can

change, resulting in deeper devotion or greater loyalty. He can practice and improve control of his conduct, placing it on a higher level of congruity with the truth being learned. In other words, teaching faith in God, as a condition of the realization of a superior mode of living, is not an impossible educational achievement. The disciples could learn faith under the stimulation and guidance of the master teacher.

The nature and meaning of faith. Faith, as set forth by Jesus Christ to his disciples, may be understood as a quality of mind that makes one sensitively aware of and abundantly able to solve the problems encountered in living an upright life and in fostering righteousness among mankind. It makes possible, victorious problem solving, when the problems are those of establishing the kingdom of righteousness, peace, and joy in the earth. When an individual possesses the disposition and ability to live the abundantly victorious life, while in pursuit of this great objective, he may be said to have the kind of faith which Jesus tried to nurture in the lives of his disciples. Faith is a mode of life that seeks first and fosters triumphantly the reign of right living, as made possible by Jesus Christ.

If his disciples were to overcome the world by faith, they had to start in at those points where they made contact with the world. Overcoming the world meant overcoming within their own world. And furthermore, they were to make sure that they were contacting the world at those points which were most strategic and effective in overthrowing unrighteousness. One of the most brilliant of Jesus' disciples felt very keenly the fact that he was engaged not in "a conflict with mere flesh and blood, but

with the despotisms, the empires, the forces that control and govern this dark world" (Eph. 6:12). Faith is not abstract. It is concrete. It functions dynamically, but only when it is solving a concrete problem of life. Faith, when learned by his adult disciples, made it possible for them to meet and overcome perplexing, difficult, ordinarily disheartening life situations.

Faith in God made it possible for Jesus' disciples to experience a vivid sense of the furtherance of the interests of the kingdom of righteousness. No outward surroundings were to be considered too difficult. No existing unrighteousness—no matter what its form—was to be considered insurmountable. Lofty mountains and deep-rooted trees were used as symbols of the gigantic difficulties which would be removed if they stood in the pathway of the advancing righteousness of God (Matt. 17:20).

The writings inspired by Jesus Christ go quite into detail in describing the problem-solving achievements of those who have succeeded in learning the lesson of faith. They can hold dependable convictions that reach beyond the area covered by trustworthy knowledge. They can move out into a land of promise. They can live, safely, within relationships concerning which there is a deficiency of tested information. They can become identified, personally, with the redemptive purpose of God as revealed in Jesus Christ. They can gain God's approval of their own achieved righteousness. They can exert a most desirable posthumous influence. They can have in their own lives evidence that God's approval is resting upon them and upon what they do. They can hold a confident assurance of reward for their efforts to locate and to realize God's power in

the midst of practical situations. The teachings directly inspired by Jesus declare this to be true.

This quality of mind makes it possible to leave familiar surroundings and, without fear or anxiety, to move into a new situation. While in the midst of the unfamiliar surroundings, such people can wait, patiently, until a permanent and adequately protective abiding place has been erected. It enables one, though a stranger in a country hitherto unoccupied by the Christian faith, to live hopefully and in a spirit of eager anticipation, until dreams come true. It makes possible the sharing with others of one's anticipations. It causes walls of opposition to fall down. It inspires and sustains both courage and patience. The life histories of those who fell under the spell of Jesus' matchless teaching have demonstrated the truthfulness of these statements.

According to the New Testament,[4] this unique, problem-solving temper made it possible for a woman who was past the time of life for it, to have a child. Many by it were enabled to live their lives in the spirit of achievement, though the conditions favorable to the realization of their hopes were never realized. This principle was illustrated by the disciples after they had learned faith. This unique disposition, made available through the gospel, makes it possible for a present-day Christian to greet, as fellows in the way of superior living, those disciples who, in the past, served nobly their own generations. It enables a man so to live that God, even the God of righteousness, will not be ashamed to be called his God. The very stars in their courses fight for such a person. God is on his side.

[4] *Vide* Hebrews 11.

His record of achieved righteousness is a blessed heritage for his children. His life is so full of blessings that it is like a cup running over. It is like a well of living water, continuously overflowing.

But this is not all. Such a quality of mind is as contagious as smallpox. It passes from one person to another, when social contacts are being made. Faith in one person can cause doubt and fear to vanish from another person, provided that the second person is suggestible. Personal influence for each one may be a vehicle whereby faith passes on to take up its abode in the personalities of others. The activities of the disciples at Pentecost demonstrated the lively, irresistible quality of conduct when the gospel has been appropriated by faith on the part of adults.

Based upon what happened among those who learned faith at the hands of Jesus, we may say that it is psychologically possible for organized Christianity to become adequately equipped with the knowledge, the ideals, the motive power, the action patterns, and the program of coöperative action which are adequate to get rid of the intrenched conditions of ignorance, of religious superstition, of moral delinquency, of poverty, of international suspicions, of crime, of unemployment, and of all other obstacles that stand in the way of the realization of the kingdom of God among men. These resources are available to those who have insight, understanding, and appreciation of what Jesus did for those adults who, under his guidance, began to live the life of faith.

INTEGRATION OF ADULT PERSONALITY

Side by side with Jesus' emphasis upon the moral necessity and the alluring possibilities of faith in God, may be

placed his concern for the integration of personality through love of God and of fellow men, and primary devotion to the project in which God is supremely interested; namely, the kingdom of heaven, realized in human society (Matt. 22:37-39). This attitude of affectionate loyalty and devotion was held to be a primary obligation that takes precedence over every other disposition. It was presented as an accredited and trustworthy means of achieving a desirable mode or quality of life. His disciples, released from the artificial, objective requirements of the law, were free to live out the fuller expression of their biological urges. Acceptance of the gospel brought freedom. Life became increasingly abundant, joyous, varied. But in the midst of these alluring and multiplied possibilities, guidance toward simplification of aspiration and desire was needed. So many good things were theirs, that some principle was necessary to help them to discriminate between the better and the best.

The most vital question, in this new life of freedom or in seeking life, was what to seek first? What values were to be considered highest? How could simplicity, organization, coherence of personality and life be realized?

Integration deficiencies and defects. Jesus Christ pointed out three kinds of adults who were in need of personality integration. First, those who, because of immaturity, could not realize spiritual solidity or coherence (John 16:12). Second, those who were vainly trying to realize a duality of integration (Matt. 6:24). And third, those whose personalities were defective as a result of false integration (Matt. 23:1-29).

Even a small measure of alertness in observing the lives of adults of the present day is needed to discover a wide

variety of standards or values around which the emotions of adults are organized and their aspirations integrated. One man lives for his wife and children. To provide for them and to enjoy the life shared with them is his highest ambition. He is "all wrapped up" in their welfare and happiness. His wife has to tell him "not to buy any more things for the house." He is sensitively aware of everything that relates to them and to their comfort. He finds his highest satisfaction in their comfort and well-being.

Another man is devoted to his profession. His highest ambition is to see his profession enjoying the confidence, and deserving to enjoy the confidence of society. Still another man has his heart set on personal achievement or a self-aggrandizement career. Multitudes of adults have lived in order to enjoy the highest or most extensive social recognition. The admiration, confidence, and esteem of a large constituency seems to them to be the highest good. So they live and labor with this as the paramount interest and satisfaction. It is an easy matter to locate adults who are dedicated to the task of imposing their wills upon others. They have a passion—a supreme passion—to exercise authority over others. To conserve, interpret, and apply what are conceived to be worthy traditions has been the supreme endeavor of many sincere adults. Devotion to certain established institutions is their passion. This was the case with the Pharisees. A suitable epitaph of multitudes of strong men who have become enamored with the material aspects of modern civilization would be, "Integrated by acquisitiveness."

In all adult life, the results of adaptation to environment may be seen. The deepest, most pervasive, and persistent

tendency of human beings is to adapt themselves to their environment in such a way as to enter into experiences whereby a sense of the furtherance of life may be realized. Human behavior has an objective, as well as a subjective side. Stimuli condition reactions. Reactions in the past condition present reactions. No man can live his life, ignoring the circumstances in the midst of which his life is lived. But the more seriously he takes his environment into account, and seeks, through it, to find life, the greater is his need of a principle to guide him in selecting, rejecting, modifying these objective factors that tend to force themselves into his personality and influence the direction of his spiritual development.

In the midst of gold, men need to be warned that they cannot worship both gold and God. In the midst of the Mosaic tradition, men need to be reminded that there is a law that tends to kill the nascencies of truly spiritual development and that there is a spirit of faith that makes them alive. Conscious of the physical factors in life, men need to be reminded that it is spiritually hazardous to "live after the flesh" (Rom. 8:13). When under the spell of aspiration, men need counsel to the effect that unless their aspiration is socialized, it may lead to strife (Phil. 2:3; I Tim. 6:4), and envy, and bitterness (James 3:14). To men seeking social preferment, the wisdom of seeking to fulfill honorably the most worthy conditions of exaltation should be made available (Matt. 20:20-28). They should be taught to find satisfaction, as did Christ, through service.

Seek first the kingdom of righteousness. As a teacher, Jesus observed these ever-present dangers of inadequate,

of misdirected, of impractical centralization of desire and aspiration. He was quick and accurate in personality diagnosis (John 2:25). He could discern weaknesses of character among his disciples of which they, themselves, were not aware. He was keen and sympathetic in helping men who were missing the mark in the central purpose of their lives. He could ignore matters of trifling significance or of secondary consequence and go directly to the very heart of a man's self-adjustment and social-adjustment problems.

The educational genius of Jesus Christ is seen, particularly, in the method which he used to solve these personality integration problems of his disciples. He realized that the casual, superficial thinking of men does not get to the root of the matter, but, rather, the thinking that has its rise and support in the deeper emotional and rational life. His constitutional deliverance in the Sermon on the Mount, logically, might have been based on the text, "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). The thinking of some adults is influenced, profoundly, by the social relationships existing at the time. It is quite possible for a man, unconsciously and unintentionally, to think so as to please the persons with whom he is in conversation. Such thinking may or may not be consistent with his basic life purpose. His heart may not be in his thinking, on a particular occasion. But conduct and character are apt to be formed, progressively, in line with thinking that has abiding convictions back of it. Jesus Christ emphasized not "mind set," alone, but "heart set" (Mark 10:5; 16:14), as a condition of adult personality integration.

It has been suggested that the surest indication of what a man really is may be found in the goals of personal and social superiority or achievement which he cherishes. The concrete, focal point of continuous desire and aspiration establishes the direction of the development of his personality. What he really yearns to be or what he longs to have his social group become is an index of what he, himself, is becoming. The organization of his emotional life with reference to that which he most desires, as a personality trait or as a characteristic of the organized social group with which he feels himself to be identified, conditions both the direction and the rate of his personality development (Matt. 6:21; Luke 12:34).

Jesus Christ urged his disciples to seek, first, the realization of organized righteousness among men (Matt. 6:33). The phrase, kingdom of heaven, evidently, had this connotation in his mind. These thrice-favored pupils of his were encouraged to put all other interests in a position secondary to this (Luke 14:26). In the scale of all values, this one stood at the top, in his judgment (Luke 12:31). The righteousness of God, realized as the dominant characteristic of organized culture, was set before his disciples as constituting the supreme good (Matt. 23:23). Even family relationships and affection were not to be permitted to stand in the way of this highest of all achievements (Luke 14:26). To meet this responsibility, whole-heartedly, was to fulfill the requirements of the ancient law (Matt. 7:12).

Evidently, with the purpose of clarifying and intensifying this integrating desire, the great teacher permeated it with loyalty to himself. In as far as he, himself, could be

to them the incarnation of that emotionally supported righteousness, he could challenge them with the obligation of giving himself their highest fealty and devotion. The supreme test which he gave to one of his foremost disciples was expressed in these words, "Peter, lovest thou me" (John 21:15)? The bitterest disappointment was felt when, in the intimate circle of his chosen disciples, he was compelled to say, "One of you shall betray me" (Matt. 26:21). Personal devotion to a most intriguing and attractive personality helped these men to make concrete, repeated, practical decisions in keeping with this unique, integrating process.

Jesus made it very clear to his disciples that the integration of his own personality could be understood only when viewed in the light of the relationship which he maintained with his Heavenly Father. On one occasion he said, "My food is to do the will of Him who sent me, and to accomplish His work" (John 4:34). In the garden of Gethsemane, when he realized the nature of the terrible experiences that lay before him, he said, "My Father, if it is impossible for this cup to pass without my drinking it, Thy will be done." "If it is possible, let this cup pass away from me; nevertheless, not as I will, but as thou willest" (Matt. 26:39, 42). He prayed that his disciples might realize and enjoy the oneness that existed between himself and God (John 17:21).

Jesus lived unto God. Above every other spiritual requirement, he placed love of God (Matt. 22:37). His greatest joy came as a result of realizing that his disciples, at last, had come to understand God's purpose and were

ready to obey Him (John 17). He cherished opportunities to commune, in private, with God. These occasions renewed his morale. He was content even to suffer if, thereby, he became able to advance the cause of the realization of God's righteousness by his disciples. The organizing and integrating principle and passion of his own life was his love for the Heavenly Father. It was the assurance of having realized this attitude toward God that made it rationally and morally possible for him to say to his disciples, "I am the way, the truth, and the life (John 14:6).

In the light of certain current theories of character education, it is significant that Jesus Christ, in his work with adults, did not place the primary emphasis upon trustworthy, ethical knowledge or upon "character traits." He did not direct his efforts, exclusively and specifically, to the cultivation of desirable character traits in his disciples. He did not undertake to guide the personality-integrating experiences of his disciples on a merely humanistic basis. He was not, primarily, a behavioristic idealist. With him, institutional loyalty, ambition to achieve, desire to excel, the passion for treasures, yearning for positions of prominence—these and many other elements took on their highest meaning and greatest value only in the light of rendering supreme loyalty and devotion to God and a correspondingly passionate desire to serve one's fellow men. In his judgment, a theocentric personality could withstand the impact of unrighteousness and still remain righteous (John 17:14-19).

SUGGESTED LINES OF INVESTIGATION

1. What strategy was there in Jesus' selecting "junior adults" to be his chosen disciples?
2. Give illustrations of handicaps which the disciples had in learning the lessons which Jesus tried to teach them.
3. What changes took place in Peter's personality as a result of Jesus' teaching?
4. Why did Jesus think it important for his disciples to "become as little children"?
5. Make a list of the outstanding characteristics of the disciples after Jesus' final departure.
6. What were some of the everyday experiences of his disciples which Jesus made use of for teaching purposes?
7. How did he use these experiences, as he taught the righteousness of God, realized by faith?

SUGGESTED SOURCE MATERIALS

a. B. A. Yeaxlee, *Lifelong Education,* Chapter III, "Learning from Life" (London: Cassell and Co., Ltd., 1929).
b. A. L. Woodard, *The Teaching Church,* Chapter I, "The Meaning and Value of Adult Religious Education" (London: Society for Promotion of Christian Knowledge, 1928).
c. E. C. Lindeman, *The Meaning of Adult Education,* Chapter I, "For Those Who Need to be Learners" (New York: New Republic, Inc., 1926).
d. F. P. Keppel, *Education for Adults,* Chapter I, "Education for Adults" (New York: Columbia University Press, 1926).
e. B. S. Winchester, *The Church and Adult Education,* Part II, "Areas of Adult Experience" (New York: Richard R. Smith, Inc., 1930).
f. L. C. Palmer, *The Religious Education of Adults,* Chapter I, "Principles of Adult Education" (Milwaukee: Morehouse Publishing Co., 1929).

CHAPTER VIII

JESUS' CONTRIBUTION TO CHARACTER EDUCATION

The Emergence of Character Education

In business and professional life
In the public schools
In the home
In the Church
In the community

The Contribution of Christ to Character Education

The righteousness of Christ as the objective of character education
The conservation of biological urges
Jesus Christ's method of personality integration
Conserving the sense of sublimity and mystery

Cardinal Principles of Character Development

CHAPTER VIII

JESUS' CONTRIBUTION TO CHARACTER EDUCATION

THE subject, character education, is finding its way, rapidly and extensively, into current thinking. It is receiving serious consideration in both academic and non-academic circles. It is a practical problem. It challenges the thought of social, economic, industrial, and political philosophers, as well as of educators. The need of improved modes of conduct control is seen on every hand. Thoughtful leaders are giving sober consideration to the possibility of solving a multitude of weaknesses in our social structure by an extensive and effective program of character education.

It is frequently stated that developments in the material aspects of present-day civilization have far outrun its improvements in ethical insight and humanitarian passion. Crime costs the American people nearly five times as much as education. The present distribution of wealth presents a baffling problem. Gigantic organizations are searching for men of such moral fiber and intelligence as constitute fitness to stand up under the strain of immeasurable responsibility. Civic and political interests in large cities, in national, and in international areas call loudly for men of clean hands and pure hearts. The many exigencies of modern civilization accentuate the demand for rapid, ex-

tensive and intensive development in social and moral values.

THE EMERGENCE OF CHARACTER EDUCATION

Among the many agencies that might be pointed out as seriously undertaking character education, there are five that deserve special attention. They are (1) organized business and professional life, (2) the public school, (3) the home, (4) the church, and (5) the community. These five agencies are undertaking to develop educational programs that are intended to improve existing conditions.

In business and professional life. The subject of standards of correct business and professional practice is receiving serious and systematic consideration on the part of hundreds of business and professional organizations. Codes of ethics and of business practice are being formulated, revised, adopted, enforced by at least fifteen hundred such groups. The Federal Trade Commission, Rotary International, Chambers of Commerce and other organizations are fostering sentiment in favor of a superior business and professional conscience. Friction areas between business, commercial and industrial groups, due to conflicting standards, gradually are being eliminated. Professions are protecting themselves against malpractice and crude practice among their representatives.

From a collection of more than eight hundred such codes and standards which the author has assembled, two are given, below, as being representative of recent achievements, in this field. One is the product of a superior professional conscience, while the other reflects the desire

of business organizations to rid themselves of inferior practice.

Code of Ethics of the National Education Association of the United States

PREAMBLE

In order that the aims of education may be realized more fully, that the welfare of the teaching profession may be promoted, that teachers may know what is considered proper procedure, and may bring to their professional relations high standards of conduct, the National Education Association of the United States has developed this code of ethics.

ARTICLE I—RELATIONS WITH PUPILS AND TO THE COMMUNITY

Section 1. The schoolroom is not the proper theatre for religious, political, or personal propaganda. The teacher should exercise his full rights as a citizen but he should avoid controversies which may tend to decrease his value as a teacher.

Section 2. The teacher should not permit his educational work to be used for partisan politics, personal gain, or selfish propaganda of any kind.

Section 3. In instructional, administrative, and other relations with pupils, the teacher should be impartial, just and professional. The teacher should consider the different interests, aptitudes, abilities, and social environments of pupils.

Section 4. The professional relations of the teacher with his pupils demand the same scrupulous guarding of confidential and official information as is observed by members of other long-established professions.

Section 5. The teacher should seek to establish friendly and intelligent coöperation between the home and the school.

Section 6. The teacher should not tutor pupils of his classes for pay.

ARTICLE II—RELATIONS TO THE PROFESSION

Section 1. Members of the teaching profession should dignify their calling in every way. The teacher should encourage the ablest to enter it, and discourage from entering those who are merely using the teaching profession as a stepping-stone to some other vocation.

Section 2. The teacher should maintain his efficiency and teaching skill by study, and by contact with local, state, and national educational organizations.

Section 3. A teacher's own life should show that education does ennoble.

Section 4. While not limiting his services by reason of small salary, the teacher should insist upon a salary scale suitable to his place in society.

Section 5. The teacher should not exploit his school or himself by personally inspired press notices or advertisements, or by other unprofessional means, and should avoid innuendo and criticism particularly of successors or predecessors.

Section 6. The teacher should not apply for another position for the sole purpose of forcing an increase in salary in his present position. Correspondingly, school officials should not pursue a policy of refusing to give deserved salary increases to their employees until offers from other school systems have forced them to do so.

Section 7. The teacher should not act as an agent, or accept a commission, royalty, or other reward, for books or supplies in the selection or purchase of which he can influence, or exercise the right of decision; nor should he accept a commission or other compensation for helping another teacher to secure a position.

ARTICLE III—RELATIONS TO MEMBERS OF THE PROFESSION

Section 1. A teacher should avoid unfavorable criticism of other teachers except such as is formally presented to a school official in the interests of the school. It is also unprofessional to fail to report to duly constituted authority any matters which involve the best interests of the school.

Section 2. A teacher should not interfere between another teacher and a pupil in matters such as discipline and marking.

Section 3. There should be coöperation between administrators and class-room teachers, founded upon sympathy for each other's point of view and recognition of the Administrator's right to leadership and the teacher's right to self-expression. Both teachers and administrators should observe professional courtesy by transacting official business with the properly designated person next in rank.

Section 4. The teacher should not apply for a specific posi-

tion unless a vacancy exists. Unless the rules of the school otherwise prescribe, he should apply for a teaching position to the chief executive. He should not knowingly underbid a rival in order to secure a position; neither should he knowingly underbid a salary schedule.

Section 5. Qualification should be the sole determining factor in appointment and promotion. School officials should encourage and carefully nurture the professional growth of worthy teachers by recommending promotion, either in their own school or in other schools. For school officials to fail to recommend a worthy teacher for another position because they do not desire to lose his services is unethical.

Section 6. Testimonials regarding a teacher should be frank, candid, and confidential.

Section 7. A contract, once signed, should be faithfully adhered to until it is dissolved by mutual consent. In case of emergency, the thoughtful consideration which business sanction demands should be given by both parties to the contract.

Section 8. Due notification should be given by school officials and teachers in case a change in position is to be made.

The Committee on Business Methods of Rotary International has published (1930) a sixty-four page pamphlet entitled *Codes of Standards of Correct Practice.* This pamphlet contains "Information for those desiring to encourage and foster high ethical standards in business and professions." In the section, "Illustrative Rules of Conduct, selected from recent codes and arranged in a model form under the various business relations," is given the following suggestion of a suitable code of business practice:

ARTICLE 1

The Proprietor, Manager of Executive Authority

(Excerpts from the Code of Ethics of American Surgical Trade Association, adopted 1925.)

As the personal or business character of the proprietor, manager or the executive officer (if it be a corporation), is the basis

of right conduct in any business, the following character marks are deemed a prerequisite for the successful actualization of the code.

The head of the business should be a moral man, physically fit, of sound integrity, of good reputation, unquestioned honesty and credit standing. On the purely social side, he should be kindly, courteous and sincerely friendly.

He should consider his business an honorable occupation, and realize that it affords him a distinct opportunity to serve society.

He should keep informed on ideals, principles and practices through subscription to leading trade magazines, participation in the activities of his association, be alert to utilize new and progressive ideas for the betterment of his business, and willingly co-operate with others in aiding the advancement of the surgical industry as a whole.

ARTICLE 2

The Code

Section One—Rules of Conduct Governing the Relation of the Employer with the Employees

(Excerpts from the Code of Ethics of The National Restaurant Association, adopted 1922.)

THE EMPLOYER

Employers shall not advocate nor aid and assist others in any movement which seeks as its object any other than square dealings with Employes.

Employers and Employes should realize and manifest a reciprocal partnership and teamwork relationship.

The Employer shall study and analyze all matters affecting his Employes, so that, through the information and exact knowledge so gained, he may deal equitably and impartially in making and keeping them efficient, well, happy and satisfied.

The Employer shall interest himself in the personal welfare of his Employes, and should encourage and assist them in thrift and self-advancement.

The Employer should provide economic advantages for his Employes, through the medium of medical attendance, legal advice, group life and accident insurance, outings, vacations, etc. Group purchases of these advantages by the Employer accomplishes a great saving for the Employes.

The Employer shall provide labor-saving devices, (1) to lessen the drudgery in the restaurant business; (2) to reduce costs, and (3) to secure greater efficiency of operation.

There shall be no discrimination made in the hiring of Employes based on their affiliation or non-affiliation with organizations of men in similar employment.

Hiring and dismissing shall be on the basis of ability or disability to perform the work desired. The Employer should promptly weed out any Employes who are retarding the progress of the business by unfortunate temperament, incorrect views on business methods and business relationships, or incapability.

The Employer shall study and know the individual abilities of his Employes, so that he may place them in the positions for which they are best fitted, and justly promote them as opportunity offers. All promotions or advancements shall be made solely on the basis of merit.

The Employer shall consider the interests of boys and apprentices and should allow no detrimental influence over them. He shall spare no reasonable effort to make finished workmen and good 100 per cent American citizens out of the apprentices in the business.

Continuance of employment shall be guaranteed for faithful work. The Employer shall reward industry, loyalty, ability and unusual effort.

A fair wage for a fair day's work shall be the governing thought in arriving at the rate of pay for all Employes, having also due regard for general living conditions, appropriate recreational activities, probable savings and the service rendered.

The Employer shall express appreciation for work which represents the whole-hearted interest of his Employes.

The Employer shall educate his Employes in the technical and practical phases of the Restaurant business, not only for their own advancement, but for their increased efficiency as a unit in the business.

The Employer shall instruct his Employes as to the correct standards of practice in the conduct of the business, so that the code of ethics of The National Restaurant Association be carried into effect by every Employe.

The Employer shall provide proper and practical safety devices and safety methods for the prevention of accidents.

The Employer shall provide healthful surroundings, both physical and moral.

Employers shall not criticize Employes, or try to belittle them, before guests or fellow-Employes.

THE EMPLOYE

Employes have an inalienable right to take up all questions arising as to hours, wages, conditions or grievances with department heads, with privilege of presenting facts on which no agreement can be made to the Employer direct.

The Employe shall faithfully perform all the duties of his position, sincerely strive to serve the best interest of his Employer, loyally maintain the rules and regulations made for his guidance, enthusiastically support the ethical standards of practice on which the reputation of his Employer stands, and be ready at all times to co-operate willingly with his fellow-Employes in promoting efficiency of operation and high-standard service.

The Employe shall feel that his interest in the success of the business should be no less than that of his Employer.

The Employe shall educate himself and strive to grow in capability for service without, however, degrading his effort by measuring such service in terms of dollars and cents. He who serves best profits most.

Section Two—Rules of Conduct Governing the Craftsman's Relations with Those from Whom He Makes Purchases

(Excerpts from the Code of Ethics of National Association of Hat Manufacturers, adopted 1924.)

We accept the principle that those from whom we buy are rendering to us a service, and through us, a service to the entire community.

Our members shall render every courtesy to salesmen or representatives desiring to sell a commodity or a service in which the member is interested.

They shall, if they make rules as to the time and place of seeing salesmen, observe such rules as carefully as they expect salesmen to observe them.

They shall keep appointments with salesmen and facilitate the conduct of their business so as to avoid needlessly wasting the salesmen's time.

They shall observe truth and honesty in all their interviews

with salesmen, and make no misleading statements in an effort to secure lower prices.

They shall not reveal prices quoted to them without the consent of the one making the quotation.

They shall, if quotations are sought under given conditions, and later if it is found advisable to change the conditions of purchase, give to all salesmen who have made quotations an equal opportunity to change their quotations in accordance with the changed conditions, if the latter so desire.

They shall fix terms of payment and place of delivery by mutual consent at the time of purchase, and will carry out the letter and spirit of these terms.

They shall take only those discounts which are provided for at the time of purchase, and only when payment is made within the discount time limits specified.

When they request extensions which are granted without interest being charged therefor, they shall not take discount for anticipation of payment.

They shall not attempt to make an arbitrary adjustment or settlement of differences not in accordance with written or verbal agreement made.

They shall not attempt to obtain redress in adjustment by threat to discontinue business relations.

They shall vigorously discourage the misbranding of the merchandise they buy.

Neither they nor their employes acting as purchasing agents shall accept any gratuity, commission or unethical indirect profit for their personal gain in connection with purchases they may make.

They shall be willing at all times, through an efficient but disinterested medium, to arbitrate any difference arising between themselves and those from whom they buy.

Section Three—Rules of Conduct Governing the Craftsman's Relations with His Fellow-Craftsmen

(Excerpts from the Code of Standards of Correct Practice of the National Association of Amusement Parks, adopted 1924.)

The following rules of conduct are provided to promote fair and equitable competition, to establish and maintain intimate, cordial and friendly relations and to advance the amusement industry, through co-operation for the benefit of each and all.

The members shall actively support their National Association, enter heartily into all of its activities, and strive to actualize its objects and purposes. They shall maintain cordial, friendly and helpful relations with one another. They shall endeavor by example to lead others, both within and without the association, to higher ideals of business conduct, and to more satisfying service to the public.

The members shall abstain from making false or disparaging statements or circulating harmful rumors concerning another's business, personal, or financial standing.

The members shall welcome an inspection of their properties by their fellow amusement men, assist them with suggestions, plans, costs and receipt figures insofar as is reasonable, so that all may attain greater operating efficiency and reduction of costs.

The members shall abstain from simulating the new idea of another, whether it be protected by patent or not, without the consent of the originator, and shall proffer to others similar consent for the use of their helpful original ideas where the use will not be directly harmful to their own business.

The members shall seek to further the success of a fellow amusement man by recommending to him not only good devices, but good employes and good concessionaires.

No member shall directly or indirectly offer a license or employment to a concessionaire or employe of another without first consulting the present licensee or employer.

Where two or more competitive enterprises are located in the same community, great good and no harm can be done by even a closer spirit of co-operative harmony than when a distance intervenes. Such co-operation may be exemplified by combining advertising and publicity campaigns, by conferring on the use of directly competitive concessions, by assisting each other in protecting business from unfair discrimination by legal enactments, transportation lines, etc.

Section Four—Rules of Conduct Governing the Craftsman's Relations with Professional Men Whose Professions Are Interlocked with the Craft

(Excerpts from the Code of Ethics of the National Association of Retail Druggists, adopted, 1923.)

(The Pharmacists use the word "should" in expressing their rules of conduct. Most Codes adopted during the last five years use the word "shall" as being more forceful.)

The Pharmacist, even when urgently requested so to do, should refuse to prescribe or attempt diagnosis. He should, under such circumstances, refer applicants for medical aid to a reputable, legally qualified physician. In cases of extreme emergency, as in accident or sudden illness on the street, in which persons are brought to him pending the arrival of a physician, such prompt action should be taken to prevent suffering as is dictated by humanitarian impulses and guided by scientific knowledge and common sense.

The Pharmacist should not under any circumstances substitute one article for another in a prescription, without the consent of the physician who wrote it. No change should be made in a physician's prescription except such as is essentially warranted by correct pharmaceutical procedure, nor any that will interfere with the obvious intent of the prescriber, as regards therapeutic action.

He should follow the physician's directions explicitly in the matter of refilling prescriptions, copying the formula upon the label or giving a copy of the prescription to the patient. He should not add any extra directions or caution or poison labels without due regard for the wishes of the prescriber, providing the safety of the patient is not jeopardized.

Whenever there is doubt as to the interpretation of the physician's prescription or directions, he should invariably confer with the physician in order to avoid a possible mistake or an unpleasant situation.

He should never discuss the therapeutic effect of a physician's prescription with a patron nor disclose details of composition which the physician has withheld, suggesting to the patient that such details can be properly discussed with the prescriber only.

When an obvious error or omission in a prescription is detected by the pharmacist, he should protect the interests of his patron and also the reputation of the physician by conferring confidentially upon the subject, using the utmost caution and delicacy in handling such an important matter.

Section Five—Rules of Conduct Governing the Craftsman's Relations with the General Public and with the Government

(Excerpts from the Code of Ethics of the International Association of Garment Manufacturers, adopted 1924)

It is an improper practice to engage in any movement which is obviously contrary to law or public welfare.

The manufacturer shall have a lively interest in all that relates to the civic welfare of his community, and to join and support the local civic and commercial associations. He should participate in those movements for public betterment in which his special training, knowledge and experience qualify him to act.

The manufacturer should welcome every opportunity to disseminate practical and useful information relative to the Garment business in order to provide the public with a correct understanding of this industry and also to refute untrue, unfair, or exaggerated statements regarding the industry, appearing in the public press or elsewhere.

The manufacturer shall inform himself on the provision and decision in regard to all tax matters so that his report will comply with both the letter and spirit of the law, and be found correct by Government inspectors.

The manufacturer owes it to himself and to the industry as a whole to be informed concerning the local, state, and national laws regarding the Garment manufacturing business, and shall always co-operate with the proper authorities in the enforcement of such existing laws.

The manufacturer shall also interest himself in all proposed legislation affecting the clothing industry, study its provisions, justice and fairness, and take measures in connection with others to see that the best interest and welfare of the industry is safeguarded.

Section Six—Rules of Conduct Governing the Craftsman's Relations with His Patrons and Prospective Customers

(Excerpts from the Code of Motor Trading Ethics of the British Institute of Motor Traders, adopted 1924.)

Garage owners shall create confidence with the purchasing public by deserving it. The object of the rules of conduct under this article is to make satisfied customers. The customer should be educated in the matter of economical running of his vehicle; be told of useful tools and accessories; and his safety at all times be guarded in every possible manner.

The garage owner shall have an orderly and inviting place of business. It shall be kept clean and absolutely sanitary. It shall be open for service to the public at all reasonable hours, depending upon its situation and local demands.

It is unethical to refuse service to any motorist owing to matters of personal convenience. Calls for help should be answered quickly. It is nevertheless quite proper for the garage owner to ensure payment for the service will be forthcoming before answering such a call.

Garage owners shall take advantage of no man's ignorance, and shall see that employes are truthful and straightforward, and that they do not misrepresent to or overcharge the confiding. Treat the keen and confiding buyer alike.

Those who come into contact with the buying public shall not be mere order-takers. They shall offer suggestions and the benefit of their experience to customers, so that sales will be made wisely.

There shall be one price for all. The price fixed by the manufacturer and controlled by him shall not be deviated from in the slightest, either directly or by subterfuge. In the case of non-protected articles or goods, the garage owner shall fix his own price, governed by buying conditions and overhead charges, and when that price is fixed, it shall not be varied according to the paying probabilities of the customer.

The garage owner shall not take unfair advantage of purchasers in times of great demand, short supplies, or other emergencies.

Equal courteous, polite, attentive service shall be given to all customers, whether they are large or small purchasers. When tipping is customary, the garage owner shall see that non-tipping customers receive the same courteous, polite, attentive service as those who do tip.

The garage owner shall adopt some rational and efficient cost system so that he may secure a just and fair percentage for all business done. In figuring the cost, he must not only include labor and materials, but also the proportionate cost of wear and tear of plant and equipment, interest on capital or borrowed money, and all other expenses which arise out of the operation of the business.

The custom of giving out-of-the-ordinary service, or giving extras without charge, is not good practice. A fair remuneration shall be charged for such transactions.

In the matter of customers' complaints, the garage owner shall freely admit errors, make adjustments cheerfully, and give the customer the benefit of the doubt.

The display of articles which differ from those actually on sale is unethical.

The garage owner shall be accurate in his written or oral words, whether they be in letters, part of sales talk, or general conversation with patrons and others. Accuracy is not only the absence of actual misstatement, but also the presence of any facts which will prevent the hearer or reader taking a wrong inference or making an incorrect deduction.

Any willful misrepresentation as to market conditions or supply, to create a demand or justify prices charged, is unethical.

Advertisements which are false, or which have a tendency to mislead, or which do not convey the whole truth, or which do not conform to business integrity, are unethical. The garage owner should not advertise in an undignified or ultrasensational manner.

The giving of prizes, premiums, souvenirs, or any other gifts as an inducement to trade is unwise. It lowers the standing of the business. Sales should be made on basis of quality, intrinsic value, and service.

ARTICLE 3

Rules of Conduct Governing the Making and Executing of Contracts

(Excerpts from the Code of Ethics of the Associated Knit Underwear Mfrs. of America, adopted 1923.)

Contracts shall be made so that all of the parties to the contract shall be mutually benefitted.

A contract shall be simple in offer and acceptance, sufficiently formal to be valid, with the consideration concisely expressed and an object unquestionably legal. It should avoid obscure language and the so-called "joker" clauses.

The terms of the contract shall be carried out according to the spirit as well as the letter of the agreement.

The word-of-mouth contract is as valid as the written contract, and must be faithfully carried out.

Members shall always uphold the honor and integrity of their industry by faithful performance of all of the provisions of the contracts, both written and verbal, which they make, or which are made by authorized agents in their employ.

It is unethical to cover possible oversight or errors in either

contracts or specifications by indefinite clauses or clauses which are capable of two interpretations.

ARTICLE 4

Rules of Conduct to Cover Certain Well-Known Violations of Ethical Practice

(Excerpts from the Code of Ethics and Business Practice of the Northwestern Lumbermen's Association, adopted 1924.)

The giving of gratuities, whether by the payment of money, presents, treats, advertising, commissions or any other means, to contractors, representatives or employes of competitors, or to public officials, is commercial bribery and is not only unethical but in many jurisdictions is contrary to law, and in Interstate Commerce is contrary to the decisions of the Federal Trade Commission.

Advertising shall not be purchased unless when critically analyzed from a business standpoint the medium offered is calculated to bring a return. Advertising for any other reason is unethical.

ARTICLE 5

General Provisions Respecting the Code and the Obligation to Its Observance

(Excerpts from Code of Ethics of the National Wholesale Men's Furnishings Association, adopted 1923.)

Members of the National Wholesale Men's Furnishings Association shall at all times seek to elevate the standards of the furnishings and hat industries by practicing the ethical standards set forth in this code, and in inspiring others in the industry to do likewise.

Each member who conducts his business so that his own honor will never be besmirched by his own act or omission will aid in maintaining the honor of the entire furnishings and hat industries.

The adoption of this Code by the National Wholesale Men's Furnishings Association places an obligation on all its members to sincere and faithful performance of the rules of conduct so set down.

The practical problems that are encountered by the hundreds of business and professional organizations which have adopted such standards of conduct control as these easily may be imagined. Without definite and systematic moral training, men and women cannot be expected to conform to such lofty ideals of service, truthfulness and general moral integrity. Whenever such a code is put into operation, it is sure to reveal the fact that there are those who find it irksome, if not impossible to live up to its requirements. Instances of moral delinquency or code violation are sure to be encountered. Such instances are more frequent in some professions and businesses than in others. A nation-wide need of adult character education has been created by the elevation of ethical standards in the nation's business and professional life.

In the public schools. Character education is receiving more consideration on the part of leaders in the field of public school education, than any other of the newer aspects of the subject of education. Strong commissions have been created on national, state, county, and district bases. Professional magazines are carrying serious and numerous articles dealing with various phases of the subject. The public school has taken to heart the widespread condition of moral delinquency in civic, political, social, domestic and other aspects of ordered society. Educators are facing squarely the principle formulated by John Ruskin, namely: "Education does not mean teaching people what they do not know; it means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers and then leaving them to turn their arithmetic to roguery and their literature to lust; it means, on the contrary, training them

to the perfect exercise and kingly countenance of their bodies and souls."

As in all such broadly inclusive movements, especially in the earlier stages of development, widely divergent and even contradictory judgments are expressed concerning fundamental principles.

The direct method is used in some school systems. Moral maxims and precepts, carefully formulated codes, and ideals of various kinds are studied, appreciated, and memorized. Sharply and briefly formulated statements of restraint and of encouragement such as the Ten Commandments, the Hutchins' and Collier's codes and the Boy Scout Oath and Law, are kept before the minds of the pupils. They are frequently rehearsed.

In other schools, following the law of emphasis and neglect, certain historical events, classic passages of literature, scientific laws and facts, striking incidents in the lives of great men and other parts of the regular curriculum are made emphatic in as far as they present or illustrate an ethical principle or a moral virtue. The essentials of character education are believed to inhere in several regular subjects of the curriculum. So moral training is carried on by suggestion, inference, and other indirect as well as by direct modes of approach. Character education thus may be made not incidental, but central and emphatic. It is an integrating influence within the regular curriculum. It is not separated from other bodies of knowledge and modes of experience. It is given a natural and vital place in the midst of all learning activities.[1]

Combining the direct and indirect methods, character

[1] Cf. H. S. Tuttle, *Character Education by State and Church*, Chapter V, (Abingdon, 1930).

education in many schools is achieved through the special organization and administration of extracurricular activities. Clubs are organized for specific purposes and with a view to furnishing opportunities for supervised conduct control in all sorts of vital social relationships.[2]

Here, for instance, is a list of the clubs, bureaus, forums and other pupil-activity groups that are functioning in a single public school,[3] and are organized on a character-education basis: Fire drill (door monitors, return signs, block signs, fire-line guards), senior safety patrol, junior safety patrol, inside traffic, public property, courtesy, decoration, health, inside clean-up, outside clean-up, music, thrift, military tactics, civic and welfare, sales, senior public speaking, junior public speaking, color guards, flag boys, office pages, attendance officers, assembly ushers, mimeograph, playground commission, banker-bookkeeper, bell boys, primary assistants, kindergarten assistants, nurse's assistants, Field Museum case boys (to care for loan exhibit), orange-juice servers, supply girls, bulletin writers, moving-picture operators, gymnasium responsibilities, P. T. A. servers, board-film-library messengers, boys' forum, girls' forum, special classes in piano, violin, dramatics, library, orchestra, drum and bugle corps, harmonica, toy orchestra, glee club, girls' chorus, nature study, entomology, everyday science, camp fire, folk dancing, hostess, French, literature, story telling, picture and story, block print, hand work, handcraft, printing, aëroplane, art, housekeeping, basketball.

[2] *Ibid.*, "Extra-curricular activities gain," p. 49ff.

[3] The Knickerbocker School, Chicago, Ill. Consult the *Knickerbocker News*, October, 1930, for a detailed statement of aims, faculty advisers, and officers of these groups.

In this school there are thirty-two clubs, eight special classes, two forums, twenty-one special responsibilities organizations, and seventeen "bureaus," a total of eighty organized groups, each fostering school consciousness and loyalty that are expressed in socialized forms of conduct. As a comprehensive social unit this school stimulates social imagination, a sense of responsibility for social welfare, and conduct control with a view to the rendering of service.

Experimentation and research in character education, as part of the public school program, is being carried on extensively in a large number of organized centers. In Detroit, Mich.,[4] Boston, Mass.,[5] Oakland, Calif.,[6] Norfolk, Va.,[7] Buffalo, N. Y., Los Angeles, Calif., Cleveland, O., Birmingham, Ala., and many other localities, character education has reached substantial proportions both in the development of a curriculum and in the refinement of technique.

Beginning with the year 1920, there has been a marked increase in the number of pages, in the annual reports of the National Education Association, devoted to the teaching of morals in the public schools.[8] The 1926 report of the Committee on Character Education of the National Education Association [9] contains in Chapter V, "Character Tests and Measurements," a list of one hundred fifty-three

[4] Cf. Rasey and Schall, *Development of Character Through Community Problem Solving,* pub. by Detroit Teachers College.

[5] Cf. *Character Education in Secondary Schools,* by Headmasters Association, published by Boston Public Schools.

[6] Cf. *Building Character Through Activities in the Elementary Schools,* published by the Oakland Board of Education.

[7] Cf. *Character Education in Norfolk Elementary Schools,* published by the Norfolk City School Board.

[8] Cf. T. J. Golightly, *The Present Status of the Teaching of Morals in the Public High School,* p. 23.

[9] *Character Education Bulletin,* 1926, No. 7.

titles. A recent *Bibliography of Character and Personality* [10] contains no less than three thousand two hundred thirty-eight titles. A scientific literature having unusual practical, educational value, in this field, is being created. The departments of education in colleges and universities, together with the widespread research and experimental work now being carried on in local public school systems, are making profoundly significant contributions to both knowledge and techniques in character education.

In the home. Education in the home lacks that definiteness of organization, administration, and curriculum which characterizes business and professional organization, the public school, or the Church school. It is less systematic and formal. It places its major emphasis upon everyday behavior. Its objectives, regimen, and content are distinctly different in the various family groups. The educational resources of a family where there is but one child are vastly different from those where there are several children. A house with its own front yard, back yard, garden, furnace, and sidewalk involves greater care, more chores, than a "two and one-half room" apartment on the eighth floor, back. Rural and small-town homes differ greatly in their relationships and activities from those located in congested urban centers. The educational resources of parents, as educators, are as divergent and varied as are the houses. It is obvious that there are immeasurable difficulties in the way of a character-education movement in the home.

But, in spite of these handicaps, very substantial prog-

[10] Prepared by Dr. A. A. Roback and published by Sci-Art Publishers, Cambridge, Mass.

ress has been made in recent years. The public school, through the activities of the Parent-Teachers Association and home visitation teachers, and the study of problem pupils; the Church school, through its emphasis upon home coöperation; the neighborhood houses and other social-service institutions, through their home visitations and parents' classes; various child-welfare institutes, with their research and service facilities; privately and publicly supported children's clinics; the research agencies operating within university organizations; the juvenile courts, with their parole systems; parent-training divisions of various adult education organizations; and numerous associations for child study and parent education—all are placing within the reach of parents increasingly valuable facilities for learning how to make the home a school for character education.

In the Church. The educational policy and program of the Christian Church, from time to time, has undergone profound changes. Teaching, from the very first, has been considered one of its primary functions. The Judaistic life, from which it emerged, supported and reflected an educational program that placed strong emphasis upon righteousness and behavioristic control as defined by the Mosaic Law and interpreted by the scribes and Pharisees. Organized Christianity has recognized four basic groups of relationships in its educational program. They are the relationships between the individual and God, between and among individuals who constitute social groups, between the individual and the natural, material world, and those that are found within the individual himself.

During the history of the teaching Church, there have

been periods when the first of these relationships was emphasized so strongly as practically to overshadow all the others. But during the past twenty-five years, particularly, increasing emphasis has been placed upon a social theory and technique of religious education. As this emphasis has increased, character education has emerged more and more clearly until, at the present time, it constitutes one of the major points of emphasis in building the curriculum and program for the Church school.

This emphasis is seen, particularly, in the educational programs for the Junior and Senior High departments of the Church school. The recently revised courses of study and group-activity guides reflect a rapidly developing insight into the processes and needs of following out the ethical implications of the Christian religion.[11]

The new *Curriculum Guide,* prepared coöperatively by forty-three Protestant, evangelical denominations, using the facilities of the International Council of Religious Education, states that, through the curriculum, the Church "seeks to foster in growing persons a progressive and continuous development of Christ-like character" and "seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man." This new curriculum is increasingly experience centered, emphatic in social values, and humanitarian in its implications.

In the community. Educational consciousness is becoming, increasingly, a characteristic of American communities.

[11] Note, particularly, the Handbooks for Leaders and the Books of Discovery for Pioneer Boys and Girls, with their character-rating charts (Philadelphia: Westminster Press, 1930).

Some of the striking evidences of this new appreciation of education, as an effective method of community improvement through the character development emphasis, are seen in the improved school buildings and programs, public libraries, playground and recreational bureaus, popular forums, musical, and other civic projects of general cultural value, and free lectures on various subjects and sponsored by representative community organizations, individually, or in groups.

The use of public schools, libraries, playgrounds, civic theaters, and other places, as community or neighborhood centers has extended the scope and influence of character education far beyond its traditional horizon. Under the influence of the availability of these equipment and housing facilities, recreational, cultural life in many aspects has been fostered. The emphasis upon community and national civics within the public school curriculum is being carried on and out to its logical conclusion.[12] Educational extension, as carried on by the more progressive school systems,[13] touches the field of civic, cultural, and character education in many vital aspects.

Among the other agencies that have given character education a community setting are city planning commissions; community churches, with their parish house programs; public libraries and museums, with their carefully developed social-service outreach; boards of public health and other units of the local government; Boy Scouts and

[12] Cf. H. S. Berg, *A Municipal Neighborhood Recreation Center, Practical Aids in Conducting a Neighborhood Recreation Center,* and other pamphlets published by the Playground and Recreation Association of America.

[13] Consult the Cleveland Survey, especially C. A. Perry, *Educational Extension* (Cleveland, Foundation, 1916).

other similar juvenile programs of culture and social discipline; and numerous dramatic, historic, social, and scientific clubs, organized on a community basis. If character training and development is neglected our citizens will be increasingly unable to participate in the social and civic life of our American communities.

THE CONTRIBUTION OF CHRIST TO CHARACTER EDUCATION

In the midst of this widely distributed and increasingly intense emphasis upon character education, the question arises: What contribution can religion, or rather, evangelical Christian education make to this new program? How may the Christian religion be taught so as to become a factor influencing conduct control? If it is true that the two great functions of religion are sanction or validation and taboo or restraint, how may these powerful influences be incorporated into a program of training in behavior controls so that the highest social values will be conserved?

In as much as Jesus Christ is central and normative in the program of Christian education, this broader question may be delimited and stated thus: What are the specific contributions of Jesus Christ to this much-needed and rapidly developing program of character education?

At least a partial answer to this question may be found in a consideration of the following basic principles. First, the righteousness of Christ may be used to designate the most desirable outcomes of a program of character education. Second, a program formulated with reference to this objective conserves the largest possible range and vitality

of biological urges. Third, the recognition of this objective introduces into the program a uniquely superior principle of personality integration. Fourth, by conserving the sense of mystery and sublimity and making use of the finest idealism, it rescues character education from the blight of sophistication and short-range morality, giving to it an adequate dynamic.

The righteousness of Christ as the objective of character education. Righteousness or morally valid conduct was emphatically central in both the teachings and personal life of Jesus Christ. The ethical principles which he taught were illustrated in his own personality and conduct. They were vastly superior to current morality. Their purity and fundamental validity constituted a startling innovation. He was his nation's most valuable citizen. As a teacher, he longed to see this same moral quality of life emerge in his disciples. The fact that this concept and this desire were central in his thought concerning the foundations of the permanency of the enterprise which he inaugurated, is suggested by his declaration of appreciation of Peter (Matt. 16:18 f.). According to Canon Streeter,[14] Peter possessed true insight into the nature of righteousness, as taught by Christ. This fact made it possible for him to expound the moral law with clear discrimination between the legalistic, behavioristic righteousness of the Pharisees and the emotional righteousness of many an undeveloped believer in Christ. In this matter, his judgment was without error. Upon this "rock" foundation, the permanency of the Christian project rests. To help suc-

[14] Cf. B. H. Streeter, *The Primitive Church* (New York: Macmillan, 1929), p. 63.

ceeding generations to realize this kind of living is central in the purpose of Christian education.

Contrary to the theory and practice of the Pharisees,[15] which began with the external regulation of behavior and worked its way inward, Jesus Christ advocated a righteousness of conduct that was well undergirded with sincere motives.[16] A clear distinction was made between formal, legalistic righteousness and righteousness that is spontaneous, springing from the heart. Jesus Christ sought to supplant fear of breaking the law (which engenders a "safety first" morality) by love of God and love of fellow man at the very center of the motivating system. He could not explain to his disciples all the various kinds of life situations in which the "trait actions" of kindness, for instance, would need to be employed. But he could fix firmly in them the conviction that the attitude of kindness should never depart from them under any circumstances.

This motive or passion, once established, morality, to Jesus Christ, was more like an art of living than a code of law or a formal system of rules, designating, minutely, every instance and every appropriate mode of moral self-control.[17] Renouncing the behavioristic, legalistic conception, he found in the prophetic literature a superior kind of morality, "For I desire goodness (kindness, R. V. mg.) and not sacrifice; and the knowledge of God more than burnt offerings" (Hos. 6:6; Matt. 9:13). As a teacher of righteousness, his primary assumption was that morality

[15] Note the denunciation in Matt. 23.
[16] Matt. 5, passim; Luke 11:37-39.
[17] Cf. B. H. Streeter, *Moral Adventure,* "The Ethics of Christ" (New York: Macmillan, 1929), p. 37ff.

must rest upon and draw its vitality from religion.[18] With him, even fellowship with God was conditioned upon moral obedience (Matt. 5:23, 24). Righteousness, he predicated upon a regenerated will—a will bathed in the love of God.

Jesus Christ did not leave what was intended to be a complete listing of the moral qualities, "trait actions," "ethical ideals," or character traits which were supposed to round out the objectives of righteousness education. In this he takes sharp issue with those who would teach ideals —one for each typical life situation—in his program of education in righteousness. His primary purpose may be summed up in the phrase: "First make the tree good" (Matt. 12:33; Luke 6:43). Conduct is like fruit. Because it is generated in the heart, it can be purified and kept pure only by heart regeneration and loyalty renewal.

It is quite possible to compare Jesus with other great men, on a humanistic basis. He was not unique in that he possessed courage, fidelity, self-sacrifice, and other character traits or moral virtues. But he was original and unique in that a certain mystical, personal union with God, the Father, constituted the great inner reservoir from which this lofty morality incessantly flowed.[19] With him, true righteousness reached down into the unconscious. It was the inevitable way of expressing a great devotion, an art that was free from ethical self-righteousness, moral sophistication, or egotistical glorification. A scheme of self-conscious examination, testing conduct with merely humanistic

[18] Cf. E. F. Scott, *The Ethical Teaching of Jesus,* Chapter VI, "The Religious Basis" (New York: Macmillan, 1929).

[19] E. F. Scott, *The Ethical Teaching of Jesus,* Chapter XVI, "The New Type of Character" (New York: Macmillan, 1929).

standards, and fostering ideals on a nonreligious basis is inconsistent with Jesus Christ's theory of character education.

Christ makes a unique and outstanding contribution to character education by furnishing a concrete demonstration of the disposition and ability to control conduct on a plane that is higher than that which is possible when moral control is always effected with a view merely to the highest welfare of society and of the individual. In describing the objectives of character education, he does not pretend to furnish an exhaustive list of character traits or moral responsibilities. But he does demonstrate and teach how an individual may come into possession of the power and the disposition to fulfill all the moral demands which life makes of him.[20] According to Paul's interpretation, Christ, by making possible a filial relationship between the believer and God, forever freed the partaker of God's grace, manifested in Christ, from the tyranny of legalistic morality. The true disciple of Jesus Christ is no longer the victim of behavioristic righteousness with its never-ending list of externally determined standards and requirements. He cannot but commit sin on that basis. But with the sanctification of his motives, wherein love of God and of fellow man is supreme, he acquires a dynamic righteousness. His conduct-control problems, as far as motives are concerned, are solved. Up to the limit of his knowledge, he will do what is right.[21] A striking contrast

[20] The disciples of Jesus Christ who had learned the essentials of his teachings were thereby adequately endowed with the ability to live the truly good or righteous life. Cf. E. W. Burch, *The Ethical Teaching of the Gospels,* "The Normative Powers of the Inner Life." (New York: Abingdon Press, 1925), p. 120f.

[21] Consult commentaries on the Romans.

between behavioristic and Christian righteousness [22] is set forth by Christ in the Sermon on the Mount (Matt. 5).

The conservation of biological urges. According to biological psychology, every living organism tends to do three things. It is naturally disposed (1) to function according to its structure or mechanism, (2) to defend itself from or to escape from danger or harm, and (3) to adapt itself to its evironment in such ways as lead to a life that is fuller or richer than that lived at the time of any particular experience.

These three innate dispositions are capable of infinite definitization or particularization as a result of experiences. As life continues, innumerable tendencies to act appear in the various situations encountered. Psychologists of a former day used to call these definitizations, instincts—such as the so-called "gang instinct" or the "acquisitive instinct." But the basic fact to be considered, from the standpoint of character education is this: these definitized propensities tend to become almost as varied and unorganized as are the stimuli encountered in the process of adaptation.

According to the character-building aspects of the gospel of Christ, the biologically natural urges need to be reconstituted. Without "regeneration," they lead in the direction of disintegration or mutual destruction. Unrestrained acquisitiveness, for instance, tends to destroy gregariousness and unrestrained gregariousness tends to destroy acquisitiveness. Something has to be done to save "the natural man" from himself. Otherwise he will perish. His character will be supported by a mutilated, defec-

[22] "Goodness" in the Moffatt translation.

tive, or deleted system of passions. His life will be incomplete. His satisfactions will be partial or abnormal. What St. Augustine describes as a condition of mind in which "I could be good if I would; but I won't," he designates the basic character-education problem which can be solved by faith in Jesus Christ. The one who has learned righteousness in the Christian sense says, "I could be good if I would, and, by Christ's help, I will."

One of the unique contributions of Christ to character education is revealed at precisely this point. He is tremendously concerned about the lost. Losses in human vitality, due to inner conflict and to inadequate incentives, awakened his compassion. He saw in every man something worth salvaging. "I have come that they may have life, and may have it in abundance" (John 10:10), he said. He was called "Physician." He made it possible for men to get rid of a self-destroying condition in original nature. He set before his disciples an open door to life (Acts 14:27; I Cor. 16:9).

In the righteousness of life set forth by Jesus Christ, every biological urge has a chance. Either directly or by sublimation, it may become articulate in conduct. Up to a certain point, each is encouraged to find expression in solving the problems of life. He did not sanction a condition of poverty based upon the destruction of the acquisitive passion. He did warn against avarice and an unbridled love of riches. He did not advocate a condition of celibacy, based upon complete repression of the sex or parental propensity. He did solemnly warn against lust. He has portrayed a quality of conduct in which the primary forces of human life are conserved. They are re-

deemed from those blind excesses so characteristic of the unregenerate. When all the conduct patterns, by which the biological urges are guided to their fullest expression and realization, are brought together, they constitute the magnificent concept—the righteousness of Christ. This is the most dynamic as well as comprehensive conception of personality. Every element is active in all of its relationships that involve moral responsibility.

It is through this process of conservation and that of integration, that men are rescued from unrighteousness.[23] They are "found" and brought out of danger into the fold of safety. They are shown what to seek. They learn what to seek, first. Gradually they learn that all the biological urges can function, and function to the best advantage, when they seek first the kingdom of God and the righteousness which characterizes it. In this way men find life in its fullness. Character is both clean and strong. It needs no cleansing either on the inside or on the outside, if it is sustained by love of God and of fellow man, such as is found in Jesus Christ.

Jesus Christ's method of personality integration. Jesus Christ was interested in men as individuals, as well as in social groups. He dealt directly and specifically with individuals. He was keen to detect personalities that were falsely or partially integrated. The excessive, self-regarding sentiments of the Pharisees irritated him exceedingly. The dominant, money-getting passion of those who would

[23] In *Moral and Religious Education* (p. 214), Dr. Bryant thus explains in psychological terms, the change that takes place in the inner life of a sinner finding salvation: "He himself is restored to that spiritual unity of purpose with God for which he is intended, and from which, by that perversion of will which we call sin, he has alienated himself."

grow rich at the expense of their fellow men, called forth most solemn warnings. Regeneration, with him, meant reintegration as well as conservation.

Christ's emphasis upon inner peace, quietness of mind, harmony among the driving propulsions of life, was not merely incidental. It was vitally fundamental. "Ye cannot serve two masters" (Matt. 6:24), he said to his disciples. A personality divided against itself cannot stand. Closely knit coherence is the condition of both peace and endurance. The character that is not saved from the forces of disintegration that arise under the stimuli of morally heterogeneous life situations is doomed.

"Blessed are the meek," said the great character builder. The arrogant unfolding of the various powers of personality is deadly. Restrained, balanced aspiration is a condition of the realization of righteousness. Without meekness there can be no true integration of personality. Men must learn to be content with partial satisfactions, to live within restraints. Longings that are but partially fulfilled are not legitimate signals for reckless determination to drive forward until satiety has been realized. On one occasion, he said, most significantly, "Be content with your pay" (Luke 3:14). But at one point the restriction of aspiration is removed: "Seek first the kingdom of God," with all thy heart, seek the righteousness of God. He abhorred legalistic or behavioristic morality because when even partially realized, it may give one something to brag about. When one is living the life of Christlike integration, the spirit of boasting is an incongruity.

The perfect integration of personality, according to Jesus Christ, is an achievement that involves many hazards.

"Few there be that find it" (Matt. 7:13). "Broad is the way that leads to" either a disintegrated or a falsely integrated self. Integration implies a single, and well-balanced system of value judgments and loyalties. There must be a top and a bottom of any scale of values. Every other item has its relatively superior or inferior position. The pretense of righteousness, when there was not a proper fusing of conduct and motive, is particularly hazardous. Hypocrisy is a fearfully dangerous enemy of character but when it has developed to the extent that the individual is self-deceived, a great moral darkness settles over the mind (Luke 11:34-36).

The integration of the native forces of personality can be realized only when aspiration has a point of reference or goal of anticipated superiority that is consistent with the righteousness of Christ. This goal must be conceived in terms of ideals that are based upon or are consistent with, not one, but all of the biological urges. In defining the goals of superiority which individuals may cherish or anticipate and, at the same time, safeguard the integrity of their composite personalities, Jesus Christ, again, has made a distinct, unique and invaluable contribution to character education. To love God and to seek His kingdom supremely, and to recognize this as the first, great commandment in motive control (for conduct control involves habituated control of desires, longings, appreciations) is to meet the primary condition of personality integration and the abundant life. Integration is a process that continues throughout the span of life. As new personality developments take place, the new material needs to be brought into the system. Even during old age and

senescence, when life consists of substraction rather than addition, the problem of maintaining the former integration is still faced. Some individuals who have developed gracefully fail to grow old gracefully. During both the building-up and the tearing-down processes, one's eye needs to be fixed on "the goal."

Conserving the sense of sublimity and mystery. The vigorous protest which Jesus Christ made against the righteousness of the scribes and Pharisees was occasioned, in part, by the fact that to them, righteousness was in danger of losing its mystery and sublimity. It was too commonplace. It had measurable boundaries. Righteousness meant a tithe. It did not merge with the infinite in any way that was not clearly understood by them. It was a very definite thing. It was as well standardized, measurable, and subject to exact testing as some of the modern findings of scientific humanism. There was the Law of Moses. It was final—as final as a yardstick or a rating scale with mathematical weightings. No one dared to go back of that. Jehovah had spoken. What he said had been quickly carved on some tables of stone. There remained only to interpret it minutely and then rigorously to measure the conduct of all the neighbors by it.

As contrasted with this kind of moral character, Jesus gave morality a mystical setting. He related it, vitally, personally, and directly to God. Lovingly to seek to do the will of the Heavenly Father made righteousness a kind of by-product of the devotional life. It was spiritual. The first step toward development of moral character, according to his program, was to establish a filial rela-

tionship with God. This involved reverent and romantic attitudes.

Jesus' own character, thus achieved and supported, caused people to marvel. There were secret, mysterious, original springs of courage, endurance, fortitude, kindness, non-resistance, fidelity, and other virtues which made others stand in awe of him. It did not seem inappropriate, even to call him, the Son of God. His righteousness had a self-validating quality that caused people to stand in amazement as he questioned the validity of the ancient covenant and defied the scribes, with their habit of quoting authorities.

No adequate explanation of his superiority of personality was forthcoming from Nazareth, the place that furnished the surroundings of his boyhood. Nor was it to be found in his humble parentage. To some men, having keen spiritual imagination, he seemed like the reincarnation of Elijah. If, as Hegel has suggested, great men condemn the world to the task of explaining them, the condemnation falls heavily upon those who would find adequate, causal explanations of the morality of Jesus Christ and of those who have partaken of his life. In the presence of vast areas of unrealized righteousness in their own personalities, he counseled his disciples to maintain an attitude of humility and expectation. Even the spirit of truth was to come upon them, as it had come upon him.

"Ye are the light of the world" (Matt. 5:14), said Jesus to his disciples. Conventional standards of worldly morality were not to be the source of their insights and ideals. He did not identify himself with the parties of

his day—Pharisees, Sadducees, or Herodians. Their social sanctions and taboos held no tyranny over him. Conventional righteousness was never permitted to induce compromise with the higher spiritual law of his being. He resisted all temptations to compromise the approval of God in order to gain the approbation of men. The strength of his moral will set his personality in transcendent porportions. The superiority of his morality and his not merely revolutionary, but positively subversive attitude toward certain traditions held in the highest esteem, suggests the futility of trying to explain his character achievements on the basis of merely his human heredity, social environment, or formal training. Intimacy with the righteous God of inpenetrable mystery and transcendental majesty made him an original source of morality and not merely an imitator of the most superior morality of the day.

CARDINAL PRINCIPLES OF CHARACTER DEVELOPMENT

The following condensed list of forty-three principles suggest in a somewhat systematic way, the unique and psychologically necessary function and contribution of Jesus Christ to the theory and practice of character education. No special significance attaches to the order in which the principles are listed:

I. Each human being, regardless of age, sex, race, social position, or intelligence, develops as a distinct and inviolable entity. His individuality needs to be conserved, protected, and progressively realized.

II. The three basic factors that determine the rate and direction of character development of (1) heredity, (2)

environment, and (3) training. The development of moral character is conditioned by these three factors.

III. Of the inherited determinants of character development, special consideration should be given to the tendency to conceive and to cherish goals of personal attainment or levels of anticipated superiority. This disposition is deeply rooted in original nature. It is reflected in the moral behavior of little children and profoundly influences character development throughout life. The human mind is teleological and aspirative.

IV. In contrast with these cherished goals of anticipated and visualized superiority—these castles in Spain—the developing individual is more or less clearly aware of his present personal limitations, his inferiority, his unrealized capabilities that suggest how far he is at any particular time, from having achieved what he conceives to be the abundant or good life.

V. Biologically inherited limitations or handicaps that cannot be changed and the relatively stable factors in environment that accentuate this normal feeling of inferiority, profoundly influence the disposition and the ability of the developing individual to realize his cherished goals of superiority. The individual himself may not be able to diagnose the condition and, thus to ascertain the nature of these unusual difficulties to be overcome in his further moral development but, nevertheless, they exercise a profound influence upon the character-development processes. A vast amount of moral delinquency can be explained with reference to pathological or abnormal feelings of inferiority.

VI. As personality develops, the biological passion to

live or what may be designated as the instinctive desire for life, becomes increasingly articulate and definite. Characteristically human goals of superiority come to be supported by such definitized urges as:

1. Acquisitiveness, ownership, possession.
2. Inquisitiveness, curiosity.
3. Gregariousness, the "herding" disposition.
4. Sex desire and love of offspring.
5. Constructiveness, the desire to manipulate, create, build, organize.
6. Æsthetic appreciation.
7. The disposition to avoid various particularized forms of danger, conflict, irritation.
8. The desire for dependable adaptations to the ultimately real and valuable.

VII. The integration of these definitized biological urges and, at the same time, the conservation of their native, dynamic quality point in the direction of the highest development of which human personality is capable. No single urge or partial group of urges can supply the basic motives of a strong character. A miser, for instance, though strong in one particular, is weak in many others.

VIII. Differences among individuals are particularly noteworthy with reference, first, to the content and nature of the goals of superiority that constitute the ends sought in life and, second, to the manner in which these goals are conceived, cherished, and realized as character traits. Such differences are morally legitimate.

IX. These cherished goals of superiority do not awaken a feeling of reality or constitute a downright challenge, unless they are conceived in concrete terms. It is the con-

cretized goals that make the most lively appeals and thus most vitally affect the development of character.

X. In order to make their maximum appeal, these concretized goals of superiority must not be too far removed from the possibilities of immediate attainment. They should not lie too far beyond the range of immediately possible conduct or experience.

XI. The conscious cherishing of goals of personal superiority is first made possible when the child recognizes particular acts as being his own, as "flowing from his own dynamic will" and as involving personal responsibility. In a particular sense, character development, from this point on, becomes a coöperative enterprise between the child and his parents, teachers, or other leaders.

XII. The individual who does not recognize that he is free to make moral choices and therefore morally responsible for his acts, is without an adequate basis for the development of his character. Acts that are morally significant and therefore influential in determining character development, involve choices between what is recognized as the good and the bad, the higher and the lower.

XIII. In view of the social quality of the child's native dispositions and the preponderance of social factors in the environment that facilitates character development, the goals of superiority that are socially constituted are particularly effective in determining character development. Without a suitable social environment, the highest character development is impossible.

XIV. The conduct patterns which a child acquires through observation and dramatic imitation of the be-

havior of his parents and those who stand *in loco parentis* constitute the basic moral set of his personality. No subsequent development wholly eradicates or obliterates the results of these early experiences.

XV. A particularly hazardous situation is encountered when the developing individual holds membership in and is loyal to a social group, the sanctions and taboos of which are in moral conflict with those of another group of which he is a loyal member. Moral disintegration takes place when conflicting conduct controls, or standards are maintained, alternately, by an individual as a result of social approvals and disapprovals that are morally contradictory. A child's play group, for instance, should not have ethical standards that contradict those of his home or school. An adult's vocational and avocational life should be morally homogeneous.

XVI. Injury to character development is apt to result when a child or an adult is loyal to several social groups in which he holds membership, the groups maintaining programs that may be morally similar but which constitute an excessive demand upon his time and energy. Loyalty may become dissipated and superficial. There is a limit to the number of clubs or organizations to which an adolescent or an adult may belong.

XVII. Character development involves four major processes:

1. Acquiring knowledge about "the good life" or "the abundant life," set forth or concretely demonstrated in terms of a human personality.

2. Acquiring insights and understandings of what this life means, in terms of experience.

3. Realizing increasingly strong and continuous desires for and appreciations of the good life.

4. Increasing ability, skill, conduct control in living the good life, in actual situations.

XVIII. Since positive character is built out of the individual's own efforts and achievements, all artificially repressive and negatively coersive checking and blocking of his biological urges as they come to expression in conduct, is detrimental to character development. Morality is dynamic. When the occasion demands it, it can and should be vigorously active.

XIX. As personality develops, changes in the form and content of the goals of anticipated superiority are inevitable and desirable. As character develops, the cherished "ends of living" undergo transformations. One's conception of the goal of life is reconstituted as growth takes place. Boys and girls, as well as men and women, outgrow their ideals. This process does not necessarily involve moral inconsistency as one goal evolves out of another.

XX. Recognition of self as being the kind of person who achieves success as a result of effort to realize goals of superiority, is a precondition of the highest form of character development. Efforts that are successful heighten aspirative morale. Only as the proximate goals are reached, successively, are the ultimate goals lifted to higher levels of apprehension.

XXI. From actual, first-hand experience, the individual should learn what are the "natural" satisfactions that result when conduct is made to conform to the superior, cherished conduct patterns. These satisfactions

should be realized without too great delay, after effort is put forth. The good life is joyous, with the joy of goodness.

XXII. The use of unnatural satisfactions, such as artificial awards and punishments, prizes and deprivations, is apt to injure the native flow of energy that must be conserved, if the highest form of character development is to be realized. Artificial motivation should be used with caution. Children should learn not only to do what is right but also to do it with sincere incentives and for the right's sake.

XXIII. The developing individual acquires a true appraisal of himself only if he is able to distinguish between himself as the one who did a particular act, and the act, itself, whether it is right or wrong.

XXIV. The fields of activities, in and by which goals of superiority may be realized as character traits, may be classified as follows:

1. Physical health and fitness activities.
2. Educational activities that result in mental effectiveness.
3. Economic activities.
4. Vocational activities.
5. Avocational or recreational activities.
6. Civic activities.
7. Sex, family activities.
8. Unspecialized group or social activities.
9. Æsthetic activities.
10. Religious activities.

XXV. Six distinct stages in the development of character may be distinguished as follows:

1. Reflexes are modified or conditioned as a result of painful and pleasurable feelings, resulting from reactions to physical stimuli.

2. Conduct is controlled by some other person, such as parent or teacher, functioning as an external determinant of behavior.

3. Conduct is self-controlled but this control is modified or conditioned by the anticipated approval or disapproval of parents, teachers, and other individuals, holding positions of relative superiority or authority.

4. Conduct is controlled by a social group of one's peers in which one holds membership.

5. Conduct is self-controlled but this control is modified or conditioned by the social influence of a group in which one holds membership—that is with reference to the anticipated or actual approval or disapproval of the group.

6. Conduct is regulated with reference to what is believed to be the sanctions or restraints of an "invisible gallery," either God or some concretization of God, such as Jesus Christ, the Church, the Bible, the teachings of the Church, or programs of activity that are believed to be sanctioned by religion.

XXVI. During childhood, the goals of superiority are conceived in terms that are dominantly sensory, motor, and sensory-motor.

XXVII. During early adolescence, the sanctions and taboos that are particularly vigorous in determining conduct are social, they emerge from the social group in which membership is held.

XXVIII. During middle adolescence, the sanctions and taboos that are particularly vigorous in determining conduct are also social, but they emerge particularly from persons who are held to be chums or intimate friends.

XXIX. During later adolescence, the sanctions and

taboos that are particularly influential in determining conduct reflect the disposition to construe a rational system that embraces all of one's knowledge and value judgments.

XXX. The choice of a career and the first serious efforts to realize one's life ambition are particularly fateful in determining the development of character during the period of later adolescence and adulthood.

XXXI. The intensely personal sentiments and adaptations that take place within the bonds of marriage make the selection of a life mate an especially fateful experience in determining, within certain limitations previously fixed, the direction and rate of character development during adulthood.

XXXII. Under normal conditions, the approximate realization of particular goals of superiority as character traits, makes it possible to apprehend and cherish other goals of superiority that are ethically higher or still more advanced.

XXXIII. Failure to control conduct so as to make it conform to goals of superiority to which one feels morally bound, should be accompanied by a sense of delinquency or feeling of regret, whether or not one is found out. Such acts constitute sins when interpreted from the standpoint of religion.

XXXIV. Regret or remorse resulting from a feeling of moral delinquency should not be permitted permanently to injure or to destroy aspirative morale or to develop into an unrelieved sense of guilt. The highest character development is impossible apart from the ability to make a new start, after an act of delinquency. Belief in a forgiving society and a God of mercy is a practical necessity.

Salvation from sin is a primary condition of the highest achievements in character development.

XXXV. The laws of habit formation give a partial explanation of the processes whereby goals of superiority become realized as character traits.

XXXVI. The mental processes whereby opinions or convictions are formed concerning the relative value of a particular goal of superiority include the functioning of personal bias which influences reasoning and which is the result of both conscious and unconscious mental activity.

XXXVII. In order to function most effectively as determinants of character development, goals of superiority need to be clearly conceived and ardently cherished; hence, the importance of their being made the objects of devotional meditation, of emotionalized, as well as of critical appreciation. Jesus Christ constitutes a demonstration of superiority or goodness that can be loved, reverenced, worshiped.

XXXVIII. The individual whose interest in critically scientific thinking with reference to the object of highest value is never supplemented and, at times, supplanted by emotionalized thinking, is thereby prevented from realizing the highest goals of superiority as character traits. They must affect him emotionally as well as awaken his intellectual curiosity.

XXXIX. Some of the particular ways in which Jesus Christ may function as an ardently cherished and critically appraised goal of anticipated self-realization, may be listed as follows:

1. He may create feelings of discontent with regard to present attainment.

2. He may strengthen and stimulate incentives of fruitful aspirations.

3. He may furnish rational guidance for efforts toward self-improvement.

4. He may insure continuity of progress in character development.

5. He may integrate the various native tendencies which, taken altogether, constitute the biological passion to live—to seek satisfying experiences.

6. He may be used as a measure to determine the extent to which the biological energies of a particular personality are conserved.

7. He may furnish the individual with standards for judging that which, for him, constitutes delinquency or immorality.

8. He may constitute standards for measuring the superiority of heroes and other persons who are emulated or admired.

9. He has made adequate provision for the removal of a sense of moral delinquency.

XL. Since each individual cherishes not one but many different goals of superiority, the complete integration of his personality can be achieved only when he cherishes a goal that holds imperial sway over all others and with reference to which they are arranged in a series of ascending values. Jesus Christ performs this function.

XLI. Goals of superiority perform their highest function when they are sanctioned by or identified with religion and are made the organizing centers of the individual's mystical life. Again, Jesus Christ performs this function.

XLII. When Jesus Christ, as one's imperial goal of superiority, is conceived and cherished as a concrete realization of the highest character values which any human being has ever realized and when he is conceived and cherished as the one in whom religious sanctions and restraints come to their highest realization, character development is facilitated to a degree which is impossible when a goal of less moral and religious merit is adopted.

XLIII. When a feeling of biological well-being or a sense of cosmic safety or approval result from a particular act or series of acts, the highest degree of morale is experienced as joy. Jesus Christ made it possible for the joy of his disciples to "become perfect" (John 15:11).

SUGGESTED LINES OF INVESTIGATION

1. Why should character education be included in a complete program of Christian, religious education?
2. What is meant by the term, "personality integration"?
3. How was personality integration achieved by Jesus' disciples?
4. For what specific, social responsibilities did Jesus train his disciples?
5. What are the unique contributions of religious education to character education?
6. What are the essential marks of a Christlike character?
7. From the standpoint of character development, what were the weaknesses of religious education as conducted by the Pharisees?

SUGGESTED SOURCE MATERIALS

a. 10, Chapter V, "The Instructional Function of Life Situations," VI, "Trait Actions," VIII, "Indirect Moral Instruction," IX, "Direct Moral Instruction," XVII, "The Integration of Personality."
b. Germane and Germane, *Character Education, a Program for the School and Home,* Section I, "How Does Teaching

Effect Growth of Character?" Section III, "Why Will Setting up Democracies in the School Effect Character Growth?" (New York: Silver, Burdett & Co., 1929).

c. W. C. Bower, *Character Through Creative Experience,* Chapter XIV, "Religion and Character," XV, "Working within the Behavior Pattern" (Chicago: University of Chicago Press, 1930).

d. S. Bryant, *Moral and Religious Education,* Chapter III, "The Development of Conscience and the Sources of Aesthico-Moral Idealism" (London: Longmans, Green & Co., n.d.).

e. *Character Education Inquiry, Studies in the Nature of Character,* II, *Studies in Service and Self-Control,* Chapter XV, "Conclusions and Implications of Studies in Service" (New York: Macmillan, 1929).

f. F. C. Sharp, *Education for Character,* Chapter XI, "The Nature and Conditions of Effective Moral Training" (Indianapolis: Bobbs-Merrill, 1927).

CHAPTER IX

FOR ME TO TEACH IS CHRIST

Teaching in Christ's stead
The invisible supervisor

Personal Factors in Efficient Teaching

Learning to live the abundant life
Personality traits of teachers

The Devotional Life of a Christan Teacher

Intelligently purposeful devotions
The teacher-Christ of experience
Mysticism as an aid in teaching

CHAPTER IX

FOR ME TO TEACH IS CHRIST

ONE of the primary functions of disciples of Jesus Christ is to bear witness to the vital truth of the gospel. "You also are witnesses, because you have been with me from the first" (John 15:27), he said to his disciples, in the famous chapter wherein he counseled them to abide in him, that they, like the living branches of a vine, might bear fruit. He urged that they continue in him and that his sayings should continue in them, that their fruit-bearing might glorify the Heavenly Father (John 15:7-10).

Teaching, as well as living the gospel, is witnessing. It is an obligation that inheres in discipleship. The teacher is one who studies the art of effective witnessing. He seeks out strategic opportunities for bearing witness. He is able to recognize, in the lives of others, the results of his being a true witness. When teaching is thus interpreted, as witnessing, the obligation to teach in the power of the spirit and "to the remotest parts of the earth" (Acts 1:6), is clearly evident. The commandment, "go . . . teach" (Matt. 28:19), was intimately associated in Jesus' mind with the thought that a sense of his presence was to be one of the great sources of strength which his disciples were to enjoy. "For, with me, to live is Christ" (Phil. 1:21), said a famous disciple whose life was dedicated to the

task of bearing witness unto the Gentile world. With propriety, he might have said, "For with me, to teach is Christ."

Teaching, in Christ's stead. The thought of the disciples' carrying on the teaching ministry of Christ, of witnessing in his stead, is closely linked, in the Gospel story, with the formal announcement of his impending departure (John 16). He told his sorrowing disciples that it was to their advantage that he go away, for this made it possible for them to be the occasion of convicting the world, by the Holy Spirit, in respect to sin, righteousness, and judgment (John 16:7-8). The function of witnessing, like that of teaching, is to rid the world of unrighteousness and to establish righteousness throughout ordered society. This is carrying on the work begun by Jesus Christ.

This responsibility of standing in Christ's stead to point the way to righteous living, suggests several implications of an intimately personal nature. To teach or to witness as Jesus was wont to witness, involves the effort to realize his character traits, in as far as this is possible. It is a primary responsibility of one who would represent or carry on the work of another, that he resemble that other person and do things that are suggestive of him. Self-culture and discipline are unavoidable by one who would carry on the teaching work of Jesus Christ. And, furthermore, intelligent consideration needs to be given to the most effective, direct, and economical methods of self-improvement.

The invisible supervisor. Teaching in Christ's stead involves the maintenance of an intimate and sympathetic personal relationship with him. But this relationship cannot be simply that of the ordinary mystic who longs

to share his sense of the presence of God and his feeling of intimate oneness with Him. This direct communion is needed but to it should be added some kind of fellowship in the technique of teaching. The question which the teaching disciple asks is this: "How may I realize the indwelling Christ in such a way as to become Christlike in my teaching? Can the realized presence of Christ, which was so clear and vital in the experience of Paul (Phil. 1:21), become a similarly clear possession of one whose passion is to extend the kingdom of God, by teaching?"

In one of the most valuable of all recent treatises on the subject of principles of education may be found the following paragraph:

> In the highest stage, conduct is no longer modified in the light of actual consequences—in the interests of securing the approval or avoiding the disapproval of members of the immediate group. At this stage the drama is performed not before the limited spectators which crowd the house, but before an imaginary gallery peopled by the prophets, priests, and seers in whose ideal presence the individual has chosen to live. Not by arbitrary etiquette, by convention, and herd morality of "his set," but rather by those great precepts, admonitions and ideals —the distillate of the wisdom and heroism of the ages—is his conduct shaped. Browning, in *Bishop Blougram's Apology,* gives us some idea of the manner in which this gallery becomes more refined.
>
> Like Verdi, when at his worst opera's end
> While the mad houseful's plaudits near outbang
> His orchestra of salt box, tongs and bones
> He looks through all the roaring and the wreaths
> Where sits Rossini silent in his stall. . . .
>
> One wise man's verdict outweighs all the fools.[1]

[1] Chapman and Counts, *Principles of Education* (Boston: Houghton Mifflin Co., 1924), pp. 129-130. Used by permission.

As these authors suggest, from Jesus, the teacher of Nazareth, to Jesus Christ risen, immortal, and present, though invisible, is but a step. Teachers, we are told, improve rapidly if they are supervised tactfully, by one who is a master teacher, one in whose judgment they have the utmost confidence, and for whom they have abiding loyalty and reverence. The teacher of religion who asks himself, again and again: How would Jesus teach, in this particular situation? will tend to improve in the direction of his highest ideals. And the pulling power of these ideals is not that of abstract notions of superiority but of concrete, flaming goals of passionately desired achievement. The personal approval of Jesus Christ is more vital and gripping than the fascination of an ideal.

Among the tens of thousands of teachers in the Church schools of the land, doubtless there are some who have little interest in the subject, the techniques of teaching, but whose highest ambition, nevertheless, is to teach the gospel with something of the simplicity and irresistible power of Jesus Christ and with his approbation. Loyally to share his purpose, to continue his teaching ministry, to "know the fellowship" (Phil. 3:10) of his patience and devotion, as a teacher, is their supreme passion. The question: If Jesus were beginning his ministry in America, to-day, what twelve teachers would he choose to become intimate companions in his ministry of teaching? leads to heart-searching as well as to checking up on one's class-room technique. To be worthy of fellowship with the Christ of experience—knowing that there is a fellowship of teaching as well as of suffering—is the cherished ambition of many a devout teacher.

One of the central teachings of organized Christianity has been that a spiritual presence goes with the trusting believer, even though his way takes him through sorrow, bereavement, temptation, disappointment, responsibility, or any other form of trying experience. Multitudes have found in him one who brings consolation in bereavement, comfort in sorrow, clearness of spiritual discrimination in the hour of temptation, and courage in the face of danger. Why not, likewise, patience, perspective, and inspired utterance in that hour when the teacher holds in his hand the spiritual destiny of a child or youth? The Christian educator who teaches as under the eye of the master teacher, Jesus Christ, experiences a discipline and an inspiration not unlike that of the pianist who plays as unto Mendelssohn, or the Apostle Paul, who lived unto Christ.

PERSONAL FACTORS IN EFFICIENT TEACHING

All superior students of education are emphatic in placing emphasis upon the importance of the personality traits of the teacher, as conditioning the effectiveness of the teaching process. If a teacher's personality is such that resistance to the subject matter which he is trying to explain is created in the minds of the pupils, his achievement, as a teacher, will be limited. If, on the other hand, the quality of the teacher's personality is such as to make his pupils particularly suggestible with regard to the subject matter in hand, the learning process will be greatly facilitated.

Furthermore, the fact that the personal influence of a teacher makes it easier for the pupils to learn a particular subject does not constitute him capable of teaching some

other subject with equal success. Some personalities are more nearly suitable for teaching the subject of religion than are others. The reason for this fact is not merely the teacher's personal interest in the subject of religion. Such interest is a teaching asset. Indeed, it may be said that no teacher has a moral right to undertake to teach any subject unless he is enthusiastically interested in it. But even enthusiasm is not enough. The teacher whose personality is to become a fit instrument for the effective teaching of the Christian religion must be deeply devoted to that religion and sincerely, joyously, living a life in harmony with the ideals and purposes of its founder. It is required of a successful teacher of the Christian religion that he be Christian to the very core of his personality and capable of making his pupils suggestible with regard to the essentials of the Christian faith. To teach Christ, effectively, he must live Christ. To teach the abundant life, with greatest effectiveness, he must be a demonstration of this particular kind of life.

Learning to live the abundant life. This is but another way of saying that the teacher who would be a successor of Jesus Christ, the teacher, must be seriously engaged in learning to live the kind of life which Jesus lived and which he expects all true witnesses of the faith to live. To his disciples, he said, "You, however, are to be perfect, as your Heavenly Father is perfect" (Matt. 5:48), "I have come that they may have life, and may have it in abundance" (John 10:10). The superior teacher of evangelical Christianity, in moments of clear spiritual insight, may find himself in the grip of the conviction that the eternal purpose in his existence, in the quality of his person-

ality, is that his pupils might realize the abundant life.

Recent writers have undertaken to characterize this perfect, abundant, most worth-while life.[2] There seem to be at least nine clearly distinguishable characteristics of a personality that has reached the highest degree of "abundance," that is, of integration and of function. Briefly designated, they may be listed as follows:

First, a sense of safety, security, or at-home-ness when conscious of reality in its totality. Capable of relaxation and of freedom from danger anticipation, no matter in what part of the cosmos one may be located. Conscious of adequate protection from harm though one should take the wings of the morning and travel to the utmost boundaries of the universe. Ability to say, confidently, "This is my Father's world; I am at home here."

Second, the ability and disposition to engage in some form of creative effort or productive work which challenges all one's resources and yields the thrill of continuous achievement. Whole-hearted participation, complete enlistment in a project that calls forth greater and greater effort but that yields, when effort is put forth, so that progress is possible toward a cherished goal of achievement.

Third, possession of an abundant supply of tools, of

[2] Consult R. T. Flewelling, *Creative Personality* (New York: Macmillan, 1926), p. 283; H. N. Wieman, *Methods of Private Religious Living,* Chapter VIII (New York: Macmillan, 1929); S. M. Stevens, *Religion in Life Adjustments* (New York: Abingdon Press, 1930), p. 39ff.; J. G. McKenzie, *Modern Psychology and the Achievement of Christian Personality,* Chapter VI (London: National S. S. Union); White and Macbeath, *The Moral Self,* Arnold, 1923, pp. 1-3; J. E. Coffin, *Personality in the Making,* Chapter VI (New York: Houghton Mifflin, 1923).

material resources with which to enlarge the scope of one's achievement power. Having in one's possession enough of wealth—wealth in such form that it can be used as an asset in realizing a worthy life purpose—so as to be free from a sense of deprivation, limitation, or want. (This, of course, includes freedom from the desire for more tools or resources than one can use. It is very hard for one whose primary interest is in collecting tools to enter into the joy of creative use of tools).

Fourth, vital, complete membership in a social group wherein consolation, loyalty, encouragement, friendly criticism, sympathy, coöperation, and the deeper sharing of experiences is possible. The possession of such friends as are able to supply one's social needs.

Fifth, freedom from the power of yesterday's mistakes and delinquencies. A mind from which all repressions, tensions, and embarrassments, due to sin, have been removed. The ability to make a fresh start, with each new opportunity for achievement.

Sixth, a sense of physical and mental vitality or vigor. A supporting knowledge of the existence and availability of reserve reservoirs of energy that can be brought to bear upon the task in hand. A feeling of well-being that gives one a sense of readiness for the exigencies of a life of victorious problem solving.

Seventh, sufficient self-control and freedom from habit-forming tendencies, to render one versatile in making the necessary adaptations to all novel situations. The power to keep from getting into ruts and stereotyped modes of life that render one helpless and impotent in the presence of a new and challenging life situation.

Eighth, enough knowledge to make one's life and work meaningful as a part of one's inherited and contemporaneous culture or civilization. This involves an abundance of fact information, clearness of insight or understanding of what it all means, and a sensitive appreciation of its æsthetic and social value.

Ninth, the opportunity and responsibility of causing a new life to be born and of nurturing it toward a realization of these highest values. The disposition and ability and opportunity to participate in the task of continuing the biological and cultural stream of life. To sense the mystery and the joy of being a faithful custodian and steward of life.

The individual who possesses these nine characteristics in substantial measure may be said to be realizing the abundant or perfect human life. The greatest joy, peace, and satisfaction come to individuals who make continuous progress in the direction of the conservation of these desires and a suitable synthesis of these goals, either directly or by sublimation. This is the kind of life which may be designated as the righteousness which Jesus Christ made the goal of his own personal aspiration and the ambition which he cherished for his disciples. This is the kind of life he lived. It is the kind of life to which those who teach in his stead should aspire.

Personality traits of teachers. If a teacher's personality is to be characterized by the highest fitness to teach this perfect life or life of righteousness, sanctioned by the Christian faith, it is important that these nine desires be realized, as was indicated, either directly or by sublimation, in experience. These goals should be in the process

of realization. They are fundamental. The teacher, himself, needs to be an ardent learner of the art of living this kind of life. New meanings and values concerning this kind of life should crown each day's search for the highest good. He should know, also, how it is that faith in God makes such a life victoriously possible.

It is true that every teacher should have an attractive appearance, a pleasing voice and manner, abounding health and physical energy, a genuine interest in children, high professional ideals, and a philosophy of life that stresses service to childhood as being a source of the highest satisfaction.[3] But a successful teacher of the religion demonstrated in Jesus Christ needs personality traits that undergird all of these and that are rooted in the very center and source of his psychic life. He needs to be sincerely radiant with the joyous sense of companionship with Christ in the great quest of the perfect, the abundant life.

A clearly conceived rating scale for instructors [4] points out that students may form their judgments concerning the fitness of a particular instructor to teach, by using the following checking points:

Always appears full of his subject
Always courteous and considerate
Absolutely fair and impartial to all
Welcomes differences in viewpoint
Clear, definite, and forceful in the presentation of subject matter
Always keeps proper balance; not overcritical or oversensitive

[3] Consult F. W. Thomas, *Principles and Techniques of Teaching,* Chapter XIX, "Personality and Personal Factors in Teaching" (Boston: Houghton Mifflin, 1927).

[4] Brandenburg and Remners, *The Purdue Rating Scale for Instructors* (Lafayette, Indiana: Lafayette Printing Co., 1928). Used by permission.

Always sure of himself; meets difficulties with poise
Wholly free from annoying mannerisms
Always well groomed: clothes neat and clean
Inspires students to independent effort; creates desire for investigation.

This, and other excellent lists of personality traits that are teaching assets, emphasize the fact that students are discriminating with regard to the teacher, as well as to the assigned lessons or units of learning and that unless teachers possess certain aptitudes, abilities, and traits of personality, they obstruct, rather than facilitate the learning process.

It is both pathetic and, at times, tragic to witness the sincere efforts of certain persons, who aspire to be teachers, who are deeply impressed with the need of their possessing certain desirable qualities of personality, and who believe that by taking "anxious thought" (Matt. 6:27), they become able to "add a cubit to their statures." The process of acquiring desirable personality traits may be so naïvely conceived as to resemble the proverbial attempt to lift oneself up by one's boot-straps. But the most beautiful and educationally useful traits simply are not realized in that way. To give nourishment and ventilation to the roots of a shrub as well as to trim the shoots is the way to get foliage and flowers. It is the Christ of experience, whose indwelling presence is assured, who makes possible those traits of personality which are the greatest assets in teaching Christian righteousness.

A teacher of religion, even to-day, may take from the life of Jesus Christ certain conduct patterns that show how he proceeded to realize the righteousness of God or

the life which was to be the light of men (John 1:5). He sanctified himself in order that his disciples (pupils) might know the truth concerning God. On their behalf, he consecrated himself that they, also, might be consecrated (John 17:19). He greatly desired that both he and his disciples devote themselves to the personal realization and to the spread of righteousness. In chapters IV and V a number of these teacher-conduct patterns are listed. He lived and died in devotion to the task which God had given him to do. He made righteousness the basis of unity between his disciples and God, the Father. He prayed that they might be protected from the arch enemy of righteousness. Those who take up his task, who carry on his uncompleted work of teaching, may enter into a wonderful fellowship with him, sharing his vision, his teaching patterns, his vicarious passion, even, to some extent, his character traits. It is possible for a teacher, to-day, to have such a vivid experience of the immortal teacher as to be able, truthfully, to say: "For me to teach is Christ."

THE DEVOTIONAL LIFE OF A CHRISTIAN TEACHER

In view of the fact that the personality traits of a teacher constitute the most important single item in his success, it should be his primary concern to find out what are the most useful traits and, particularly, how they may be realized with the greatest permanency. Self-culture is an inescapable responsibility of one who would teach any subject. This is particularly true of the one who would teach children, or youth, or adults to be religious, in the Christian sense.

Since religion may be understood, functionally, as a means whereby the greatest portion of the native vitality and drive of human personality may be conserved and whereby the innate urges may be integrated, every teacher of religion should give his primary, cultural concern to the conservation of his vitality and the integration of his entire range of impulses. His pupils should see in him a demonstration of what religion can do for one. They are bound to consider him as a more or less successful, concrete illustration of that which he is teaching. Otherwise he would be insincere—a hypocrite. It is required of a physician that he cure himself of his disease (Luke 4:23). Jesus Christ realized that, if he were guilty of unrighteousness, he could not be a successful teacher of righteousness, to intellectually alert pupils (John 8:46; 17:19). The person who would teach religion, efficiently, dare not fall short in his own religious life. Nor can he realize this life without a thoroughgoing, all-inclusive consecration.

Intelligently purposeful devotions. It is an inescapable law of the human mind that a person tends to become that which he most ardently desires. Learning is conditioned by mind set. Becoming is condition by heart set. As a teacher thinketh (Prov. 23:7) in his heart, so is he. The object of a teacher's highest devotion gives direction and terminus to his personality development. The concrete "goals of superiority" which he cherishes, when he is in his most suggestible moods, tell what he is tending toward, as change after change takes place in the structure and composition of his personality.

Vagueness and indefiniteness of purpose in performing one's devotions is one of the greatest obstacles to spiritual

development. The one who has only a hazy notion of what devotions are for is sure to realize only indefinite results. In properly controlled private and public devotions, there are very definite achievements that may be clearly conceived and suitably anticipated. It does not, necessarily, take away any of the essentially spiritual nature of one's devotions, to take them up, systematically, and with a clearly defined outcome in mind.

In the literature on this subject of training one's devotional life, there is a major emphasis upon moral purification. The Saviorhood and sinlessness of Jesus has had a large place in the planning of devotional guides. Communion with him is recommended as a means of sensitizing conscience, of dissolving repressions occasioned by a sense of guilt, of entering into a life of moral purity. All this is commendable. It is in harmony with some of the best and purest traditions of the Christian faith. Such use of devotions ought to be fostered and encouraged.

But this does not exhaust the desirable uses of the devotional life, on the part of teachers. Moral purity can be achieved through devotion to Jesus Christ. No less, can teaching efficiency. He was a teacher, as well as a Savior; a prophet, as well as a priest; an interpreter, as well as a critic. Any of his conduct patterns or spiritual achievements may become the objects of devotional meditation and of ardent petitioning.

Quiet, sympathetic meditation may put one in sympathy with both his essential life purpose and his technique in carrying out that purpose. To appreciate more ardently the symmetry, strength, and attractiveness of his personality is a legitimate purpose of devotional study and medi-

tation. But it is just as valid and commendable for one to study, devotionally and appreciatively, the effective ways in which this marvelous personality was used as an agent in furthering the cause of the establishment of righteousness among men. When the art of teaching religion is made an integral part of a teacher's devotional life and when that art is concretized and demonstrated in one who can be worshiped for what he was and for what he did, then skill and power in teaching may be increased, even to remarkable proportions.

A new argument for this suggested use of one's devotional disciplines is found in the fact that educators are seeing more and more clearly that method in teaching cannot be separated from the subject matter that is taught. There is lack of educational insight reflected in the prayer for a message to one's class of pupils but not for a superior method in teaching it. To neglect method for content is to endanger improvement in efficiency in teaching. The fact that a teacher knows Jesus Christ is not a guarantee that he is capable of teaching Jesus Christ so that the attitudes and thoughts of the founder of Christianity will actually reappear, with relatively little modification, in the personalities of pupils. To be able to teach Jesus Christ with superior skill and power is a worthy spiritual ambition, and it need not detract from one's desire to understand the nature and meaning of his life.

The teacher-Christ of experience. The indwelling Christ or Christ of experience [5] may make a fivefold contribution to the teaching technique of a teacher of evangelical Chris-

[5] *Vide* G. C. Workman, *Jesus the Man and Christ the Spirit* (New York: Macmillan, 1928).

tianity. These contributions do not take the place of, or in any way detract from the morally regenerative function of Christ. In addition to this primary function, however, there are five distinct ways in which the Christ of experience may improve the teaching ability and disposition of one who undertakes to mediate the righteousness of God to those who have capacity to learn it.

First, loyalty, trust, obedience, and faith as appropriate attitudes of disciples toward Jesus, involve conscious obligation to witness for him. His followers are conscious of his commission, "Go. . . teach." This obligation to mediate the gospel truth to others is not limited merely to those who have achieved superior teaching skill. The great passion of Jesus Christ to make the abundant life available to all must be shared by all who can witness, with any measure of success, in any situation.

This sense of obligation to share with others one's knowledge of Christ, one's experience of Christ, becomes a strong supporting motive for the improvement of one's teaching technique. The loyal disciple of Jesus Christ, the teacher, has no choice in the matter. He can find his life only by losing it in teaching. He dare not selfishly enjoy his source of strength emanating from the indwelling Christ. He is under spiritual obligation to share it. And to share one's experience, one's knowledge, one's loyalty, is to teach. Christianity being what it is, the Church will always contain those who feel the obligation to teach and to teach in a progressively improved manner.

Second, Jesus Christ may establish, in the mind of the teacher, a clear conviction with regard to what constitutes the most suitable and effective method to be used in medi-

ating the righteousness of God to those whose own righteousness is either immature or defective. The Jesus of history may be accepted as the Lord of teaching religion as well as the "Lord of life." He may be considered as a demonstration of the highest standards of teaching technique. From his ways of teaching, the teacher may secure trustworthy knowledge concerning how to teach, together with a conviction that his is the most effective, successful, economical method of mediating this righteousness.

Third, this faith and confidence on the part of present-day teachers, in the validity of Jesus' method of teaching, naturally inspires a sense of obligation to approximate it or to try to realize it in their own work. When clearly understood, it may awaken a sense of technical inferiority or delinquency on their part. Jesus Christ has the power to convict a teacher of educational delinquencies as well as of moral delinquencies. Many a teacher has experienced disillusionment concerning his own ways of teaching, when he has obtained a clear conception of Jesus' use of questions or of illustration, his facility in personal counseling, or his uncalculating spirit of vicariousness.

Fourth, the next step in realizing, in experience, the teaching Christ, might be designated as that of pedagogical repentance and reconciliation. Many a teacher, looking over his past teaching record and realizing what his mistakes have cost in the way of falsely guided religious development of children, of youth or of adults, has been brought to his knees in the attitude of a repentant teacher. He can use, sincerely, the language of the Prodigal Son, "I have sinned against heaven and am no longer worthy to teach." He can hear, also, the forgiving word of the

divine, immortal teacher, "Neither do I condemn thee, go and teach ineffectively no more." Then comes the victory of faith. Reconciliation has been effected. The teacher goes on to teach in closer, dearer company with the eternal Christ, teaching with a closer approximation to his power and love, his patience and tact, his ability to inspire in his disciples confidence in the possibility of a new life.

Fifth, the way to the higher levels of teaching efficiency cannot be traveled all at once. It involves stages—a series of experiences. No young or inexperienced teacher can possibly comprehend, fully, the teaching mastery of Jesus Christ. Only in the light of advancing, maturing teaching experience can he gain the deeper insights and understandings. There are various stages of development of the conviction concerning the superiority of Jesus as a teacher, or of faith in their effectiveness. The maturing teacher will have not one, only, but many experiences wherein his own shortcomings will be realized, repented of, and followed by new faith and consecration and joyous achievement on a new and higher level of teaching efficiency. Christlikeness in teaching, in its fuller sense, is reached only after a series of experiences in which consistent progress is made. Lower levels of teaching are abandoned as insights, convictions, and faith mature or otherwise improve.

To the teacher trained in the measured and matter-of-fact fashion, so frequently used by professional instructors of teaching technique, the above may seem poetical, mystical, romantic. It may seem to lean too strongly toward an appreciative, synthetic attitude and to be seriously

defective in its objectively analytical approach. The person who is striving to be scientific in his approach to and mastery of teaching technique is very apt to feel that such mysticism as this gets in the way. It may seem to make one sentimental rather than exact, emotional rather than intelligent, excessively enthusiastic or devoted when he should be engaged in an unbiased search for the historic facts and the objectively verifiable elements in whatever processes were actually controlled or strongly conditioned by the master teacher.

Mysticism as an aid in teaching. Among the many replies that might be presented to the criticism of introducing Christian mysticism into the process of preparing teachers to teach evangelical Christianity, the following will be appreciated by those who understand the essential distinction between the Jesus of history and the Christ of experience.

First, if a teacher faces a teaching situation where the subject is personal loyalty to Jesus Christ, and is strongly supported by the sense of obligation to teach the best he can, but is equipped with relatively little of the coldly professional and objectively correct skills, his teaching achievements may be superior to those of one who is technically correct and rigidly accurate in his teaching procedure but whose heart is not in his work. If loyalty to Jesus Christ and faith in him is central and primary in realizing the unique, Christian quality of righteousness, it is difficult for such attitudes to be taught, unless the teacher, himself, is sincerely devoted to Jesus Christ. For teaching is sharing. A teacher may possess a vast amount of technical knowledge and yet, for lack of interest, not

use it, earnestly, not bring it to bear upon the teaching situation in hand. But if a teaching situation is welcomed, eagerly, as an opportunity to share with another what one has received, joyously, from Christ and also, to win Christ's approval, the teaching process is undergirded with strong motivation. The method may be crude but, nevertheless, effective in quicking the pupil attitudes that are desired.

Under such conditions of devotion to Christ, fidelity on the part of the teacher is assured. The point of physical and mental fatigue is deferred. It is not reached as soon as it would be if one were teaching merely for salary, for professional promotion, for loyalty to a school, or even for the desire to make the teaching profession more honorable. Anyone who teaches as unto Christ, can endure hardship cheerfully, can face trying conditions courageously, can be undisturbed by deprivation. The heroic work done by missionaries who have been supported by a joyful sense of obligation to obey the last, great command of the Master, is no more heroic than that which teachers may accomplish when supported by the same motive. Mystical fellowship with Christ, the teacher, may strengthen one's desire, and support one's earnest effort to be a superior teacher.

Second, such a relationship and attitude tends to narrow the area within which investigation and experimentation take place. The mystic's emotional life tends to become organized around a definite center. It is sensitively exclusive as well as inclusive. His value judgments are set in a definite scale of values, with Jesus Christ, the highest. Anything that seems to be incongruous with his Master's

personal attitudes or mode of teaching, is recognized, quickly, and dismissed without hesitation.

Said a close student and ardent admirer of Jesus Christ, "I determined not to know anything, when among you, except Jesus Christ, and a crucified Christ" (1 Cor. 2:2). This is just the kind of an attitude which a mystic would be expected to maintain, after he had had a vision of Jesus as the Savior. No less naturally would an ardently appreciative student of the technique used by Jesus, this master teacher, exclaim, "I determine not to use any teaching technique except that which was used or sanctioned by the teacher who, to me, is the final authority in this matter." There are countless disciples of Herbart, of Dewey, and of other great teachers whose devotion, specialization, and exclusive loyalty is psychologically similar to this.

Third, within this delimited area of endeavor, achievement ability is apt to be high. Teaching, under such circumstances is sure to be characterized by intensity of enthusiasm. Convictions thus generated do not have to be expressed in the choicest of mid-Victorian English in order to reappear, as convictions, in someone else who listens. Some of the most effective personal work has been done by men who have never made formal study of the technique of interview or of social conversation. A teacher's power to overcome "sales resistance" on the part of his pupils is often a subtle, emotional quality of voice or personal bearing that causes them to become suggestible to his convictions even though they are conscious of the crudities of his method.

The teacher who possesses this devotion is restive when not achieving success. He has faith. He anticipates vic-

tory. He cannot conceive of failure as being congruous with the values in hand. If he fails, it is his Christ who is falling short of success. He takes the personal blame for being an unworthy teacher. He believes profoundly in the ultimate triumph of righteousness. He believes no less firmly in the validity of the method used by Christ to help men realize it. There remains only that he perfect himself in the use of these techniques. But he cannot wait for final perfection. He must have success in the situation now in hand. He is impatient with anything short of immediate achievement.

Fourth, the mystic's union with Christ, wherein there is special appreciation of Christ's teaching passion, brings a sense of certainty. There is no feeling of need for further speculation as to what will succeed. In so far as he has apprehended Christ's way of teaching, he believes that he knows how to teach. This belief easily becomes a conviction. He knows that he knows. For this is the way Christ taught. Further inquiry concerning a better way is useless. The quest has come to an end. When a traveler arrives at the terminal station, the thing for him to do is to get off the train and go about his work. Further travel is futile. Here is the place to which he had been going.

How frequently may be found teachers who are not yet certain that they know how to teach in the most successful way! Their convictions are being formed but are not yet capable of sustaining a great service of teaching. Some of the most vital points are still debatable. Concerning method in teaching, they say, apologetically, "Science has not yet given a final word as to that." And so, waiting for the final word of inductive logic and experimental

science, they move haltingly in the direction of their task.

Not so, the teacher who enjoys a mystical sense of oneness with the teaching Christ. The atmosphere that surrounds the teacher, who through prayer and devotional, meditative study, has discovered and realized the teacher of the ages, is that of confident assurance. He says, "I know in whom I have believed."

Said the late President Ozora S. Davis:

> I have experienced an awareness of Christ, a certainty of his presence beside and within me, a conviction that the age-old "mystic union" is true and possible to-day, to which I must give testimony as long as my life on earth endures.[6] . . . Much more I could say concerning this experience of the living Christ; many years will not be enough to vivify and order it all in my mind and heart. It is there, lodged immovably at the center of my firmest faith; and I cannot do otherwise than utter it, in poor words, indeed, but with a conviction which is the very expression of my central self.[7] . . . It is a way of living according to the mind of Christ, but this is not the following of a pattern or the imitation of a master, it is fusion of purpose, identity of spirit, comradeship with an unseen but living Lord. I never knew this before with such certainty as I know it now.[8]

Such modern testimony, not of a medieval saint, but of a man of recognized intelligence, living on the south side of Chicago and in the midst of a great, modern educational institution, is particularly arresting. If a human personality can live in such a way as to get rid of the moral incongruities that stand between himself and Jesus Christ and, finally, can come to such certainties as these concerning the presence and sustaining power of the

[6] Ozora S. Davis, *Life-Giving Convictions* (Boston: Pilgrim Press, 1929), p. 12. Used by permission.

[7] *Ibid.*, p. 19.

[8] *Ibid.*, p. 23.

Savior of mankind, a new mode of Christian mysticism is opened up to all who are willing to pay the price of fellowship with Christ in teaching.

There is a way of teaching according to the mind, to the spirit of Christ. It is not following, with mechanical imitation and slavish accuracy, the questions he asked, the projects he engineered, the conversations he held, the parables he used, the discourses he delivered, and the heritage which he shared. It is, rather a fusion of purpose to help establish, by the teaching method, the Heavenly Father's kingdom of righteousness. It is identity with his spirit of truth seeking. It is sharing his passion for service. It is a blessed comradeship with a master teacher whose living presence may be known as an abiding reality, a source of certainty, a comfort in difficulty, and an assurance of ultimate victory.

SUGGESTED LINES OF INVESTIGATION

1. How may a teacher realize, to the fullest extent of his ability, the superior teaching technique of Jesus Christ?
2. How may Jesus, the teacher, become a reality in a teacher's experience?
3. Under what conditions could a teacher say, "For me to teach is Christ"?
4. How may Jesus, the teacher, be studied devotionally or appreciatively?
5. How may Jesus, the master teacher, become the personal ideal of a present-day teacher?
6. According to the Purdue Rating Scale, what would be Jesus' rating, as a teacher?
7. What evidence is there that Jesus thought and taught with reference to immortality?
8. At what points did Jesus maintain continuity with the past?
9. What were some of the lessons which his disciples had to learn, after Jesus' departure from them?

SUGGESTED SOURCE MATERIALS

a. 23, Chapter X, "The Lordship of Jesus," Chapter XI, "The Friendship of Jesus," Chapter VIII, " Alpha and Omega."
b. J. E. Davey, *Our Faith in God Through Jesus Christ,* Chapter III, "Is it Effective?" (New York: Doran, 1922).
c. O. S. Davis, *Life-Giving Convictions* (Boston: Pilgrim Press, 1930).
d. C. B. McAfee, *The Christian Conviction,* Chapter III, "The Christian Conviction in Its Personal Origin—Christianity a Religion of Experience" (Macmillan, 1926).
e. B. T. Bell, *Beyond Agnosticism,* Chapter VII, "Mysticism versus Magic" (New York: Harper and Bros., 1929).
f. J. E. Ross, *Truths to Live By,* Chapter I, "The Reasonableness of Faith" (New York: Henry Holt, 1929).
g. W. E. Garrison, *Affirmative Religion,* Chapter XV, "The Mystical Mind" (New York: Harper and Bros., 1928).
h. H. Anson, *A Practical Faith,* Chapter III, "Creative Mind," Chapter IV, "What Was the Religion of Jesus?" (New York: Century, 1926).
i. G. R. H. Shafto, *The School of Jesus, a Primer of Discipleship,* p. 32f., "The Loyalty of the Disciple," p. 76, "Human Contacts and Divine" (London: Student Christian Movement, 1925).

CHAPTER X

CONTINUING HIS TEACHING MINISTRY

The physical renewal of human life

CHRISTIANITY MUST BE SOCIALLY TRANSMITTED

The Christian faith needs to be renewed
Mediating the righteousness of Christ by teaching

A CRISIS IN ADULT RESPONSIBILITY

Commercialization of youth's aspiration
Need of an adequate program
Youth's unusual capacity for good or for ill
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LAY EVANGELISTS

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THE TEACHING RESPONSIBILITY OF ALL ADULTS

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CHAPTER X

CONTINUING HIS TEACHING MINISTRY

THE responsibility of mature and of maturing Christians for carrying on the teaching activities inaugurated by Jesus Christ may be considered in the light of five basic facts. Briefly designated, these considerations are as follows: the physical renewal of human life; the dependence of living religion upon social transmission; the present-day crisis in transmissive responsibility; youth's fateful response to training; and the impractibility of asking Sunday school teachers to carry the total, teaching responsibility of organized Christianity.

First, there is the awe-inspiring fact of the physical renewal of life—the biological process whereby one generation succeeds another. Somehow, Christianity must be reinstated in the living spiritual tissue of the passing generations if it would escape belonging merely to past history. Something must be transmitted if continuity is to be maintained.

Second, this reinstatement of religion, within the living experiences of each new generation, is not automatically accomplished, either physically or socially. It is achieved only as a result of direct, purposeful effort on the part of those who have come into possession of it and are willing to share it.

Third, this moral responsibility to help youth to realize what is best in its spiritual heritage seems to be ignored by multitudes of adults who have physical offspring. Furthermore, so many adults are busy, whether consciously or unconsciously, in transmitting to the new generation that which is contradictory of the righteousness of Christ, that a double responsibility rests upon those who bear his name.

Fourth, youth does respond to Christian training. Children and adolescents are busy learning. They recognize their own inexperience and other limitations. They seek life. They yearn for new modes of experience. The higher the proffered life, the more it lures and intrigues them. Momentous decisions are made with relative ease. When they are permitted to acquire knowledge and understanding of Jesus' way of life, they are charmed by it. They find biological satisfaction in living the abundant life, after the pattern of Christ.

Fifth, the nature of the process of learning the Christian religion is such that it cannot be accomplished during a single hour of Sunday school instruction. Nor can it be achieved, fully, apart from the home and the influence of those who are the heads of families. The natural and most effective place in which to foster the righteousness of Christ is within the family circle and in other life situations where youth and adults mingle, regardless of a formal curriculum.

The physical renewal of human life. Physical immortality has never been achieved by any individual member of the human race. The passing years deal death to every man. Birth, childhood, adolescence, adulthood, senes-

cence, and death is the recurring history of the succeeding generations. The physical man is mortal. To every newly born child and to every youth, though abounding in life, nature says, "Dust thou art and unto dust shalt thou return." No generation has ever successfully defied this law. Physical death is inescapable.

But, on the other hand, no generation has yet failed, before arriving at senescence, to reproduce that form of life which exists in its own species. In spite of death, the human stock continues to increase. After keeping itself alive, the first biological responsibility of adulthood is to bring new physical life into being. To live and not to impart life is to be deprived of the privilege of seeing one's own physical life reappear in the life of a child.

CHRISTIANITY MUST BE SOCIALLY TRANSMITTED

There is a subtle fallacy that explains, in part, the failure of some adults to grasp the full significance of Christian education. It is the supposition that the Christian faith can take care of its own *renewal* without the aid of *renewers.* It is supposed, by some, to be automatically self-perpetuating. Fate is supposed to have decreed that it is to have an immortal place within the social process. Therefore its destiny, as a constructive force within the developing civilization, is not dependent upon the renewing efforts of those who possess and appreciate it.

The Christian faith needs to be renewed. There is no greater educational fallacy than this. Even the Christian faith has no power to quicken life unless it makes contact with life and functions by life. Adults must carry

the responsibility of keeping the Christian faith alive, within the social process.

The fact is that children are not born with a knowledge of the Ten Commandments and of the Sermon on the Mount as a part of their biological equipment. They do not obey the Ten Commandments instinctively. Something must happen to them besides physical growth before they can become Christians. Children have to learn to talk and they have to learn to tell the truth, as they talk. This means that someone must teach them. Likewise, they have to learn from somebody how to be kind and unselfish when they have dealings with their fellow men.

Truthfulness is something that has to be learned. Honesty, kindness, obedience to God, love of the Church, devotion to the cause of missions, stewardship, devout reverence for the Word of God, and dependence upon Jesus Christ for salvation—all these things have to be learned. They are not transmitted at the time of conception and birth. They cease to exist within the human species if they are not taught. They exhibit only a fraction of their native virility unless they are taught well. Without the aid of teachers, they do not reappear in the lives of succeeding generations.

That generation of adults which neglects to teach youth the Christian faith puts that faith in jeopardy. If their neglect should become universal, the only hope of the perpetuity of the faith would be the possibility that stones might cry out. But archæology is a poor substitute for living witnesses. The return of ordered society to the brutal reign of the law of tooth and claw is the inevitable outcome when the spiritual treasures of the past are not

educationally conserved and maintained within the social process. The biological level of conduct is close to the primitive conditions of savagery.

The story of mankind is not the story of an unbroken and continuous ascent from savagery to Christian culture. It is rather a fearful zigzag with tendencies to revert to the lower levels of life, as well as to move upward to the higher levels. The evolutionist who tries to apply to the cultural history of the race the hypothesis of organic, causal evolution is in error. Every new generation must be lifted, by the grace of God, from the level of more or less intelligent bestiality toward the realized ideals of the kingdom of God as taught by Jesus Christ.

And this task of lifting becomes increasingly heavy, as current culture approximates the reign of righteousness, peace, and joy in the Holy Spirit. As the kingdom of God advances, the distance between instinctive, and Christian, cultured behavior increases. The downward pull of man's lower nature is a universal fact that has to be reckoned with. This downward pull increases as Christian civilization advances. Only the grace of God can save the race from this gravitational pull. Christian education, evangelically interpreted, is the accredited agency for the recurring realization in human life of the kingdom for which Christ died. It is the power that keeps civilization from reverting back to the lower level of culture. It is only as adults select and conserve what is best and prevent the conservation of the worst in current, partially Christianized culture, that they bring in the kingdom of God.

Mediating the righteousness of Christ by teaching. Any system of ideas, institutional loyalties, and victories

over the flesh such as constitute a Christianized social order, or any vital part of it, must have an unbroken line of effective teachers and teaching parents if it is to carry over from one generation to another. The grace of God comes to each new generation through Godly, human agents or agencies. It is socially transmitted. It is faith that begets faith, spiritual life that begets life that is life indeed, mature religious experience that points the way for immaturity to follow.

The Christian faith must be renewed by somebody as physical life is renewed. A church that has no young people in its membership is in a sorry plight. Its doors will soon be closed, or possibly, opened, but opened to a throng eager to see the movies. The deeper meaning of the words of our Lord have yet to be realized: "Suffer the little children to come unto me for of such is the Kingdom of Heaven" (John 19:14). A child coming to adults who stand in Christ's stead and sharing with them, the life of God, as Jesus Christ shared it, is the hope of the Church's surviving the physical death of its present mature membership.

Even if the kingdom of God should have been universally realized or established it would disappear, again, if it were not carried over into the hearts and minds of the new and succeeding generations. Or, in other words, the kingdom of God cannot become permanently established among men until a universal and universally effective system of Christian education shall have been perfected, established and maintained.

There is no conflict, at this point, between the theory of Christian, religious education and the best thinking of

Christian theologians. God's immutable purpose becomes an effective principle of social living only when it becomes the purpose of man. It does not function in and for man in a vacuum that transcends and is unrelated to human experience. It was Peter's insight and confession that made it possible for God to establish His Church upon a foundation that all evil cannot destroy. But the historic continuity of the Church, its power to live on and on, as the generations come and go, is conditioned by the recurrence of that confession from human lips: "Thou art the Christ, the Son of the living God" (Matt. 16:16). Only, this confession must be made in such a way that youth will share it. It is out of the mouths of babes and sucklings that the only strength adequate to keep the Church a living, historically continuous institution can come. This law of life and this law of institutional perpetuity through the ministry of human agencies, God hath ordained.

The adult who does nothing but keep his own faith alive and fails to nurture that faith in the developing personalities of youth, is violating a primary law of the spiritual life. He is defective or delinquent from the standpoint of spiritual biology. To let one's faith die with one's own physical death and to have no spiritual offspring or, indeed, to have but a single child in the faith, is to fall short of meriting the sentence, "Well done, good and faithful servant." To be nourished, spiritually, by parents and Church school teachers and then, in turn, to have no share in the work of that organized agency which safeguards the living permanency of these spiritual values, is to fail in a basic responsibility. The faithful steward of the faith, like the faithful steward of physical life, yearns

for offspring. He becomes a faithful steward of spiritual life only when his own faith reappears in the youth who come after him.

A CRISIS IN ADULT RESPONSIBILITY

In the historical unfolding of the kingdom of God, crises of one kind or another appear from time to time, because of conditions in the social process of which it is a part. Political, industrial, racial, educational, economical problems emerge in acute form. They are the results of unusual combinations of circumstances. They must be met by heroic measures for they endanger the interests for which the Church stands. They call for special emphasis upon one or more of the fundamental virtues or for a fresh interpretation of some basic truth. They create a special need of refined ethical or religious insight and a corresponding power of conduct control.

Such a crisis is now upon us. This nation is actually facing imminent danger. Mr. Frank J. Loesch, an honored elder of the Presbyterian Church, and a member of President Hoover's special law enforcement commission, has made public his opinion that our ordered society is resting upon a volcano that, any day, may become active. Disregard for law and defiance of officers and agencies of law enforcement are practiced extensively. They, also, are condoned and even encouraged, in some particulars, by powerful press agencies. Organized and well-financed interests are seeking, deliberately, to conserve and to transmit to our youth not the best, but the very worst elements in our present social order. Evil, as well as the good, is being socially transmitted.

Commercialization of youth's aspiration. The boys and girls of our nation naturally seek adventure. They long for new and exhilarating experiences. They are not satisfied until they have a vivid sense of the realization, or the furtherance of life. They yearn for surprise or tense situations wherein they can test themselves out with regard to alertness, resourcefulness, endurance, emotional stability. Contrary to certain adult assumptions, youth does not desire, primarily, to be good or to be pious members of a sanctified body of believers. What young people do desire and insist upon is that they be permitted to make contact with life on a level that is just above or beyond their present level of experience. They crave personality expansion.

"How can we experiment with life or how can we conduct adventures in experience in such a way as to achieve personal enrichment, acquire greater skill in exercising self-control, and add, interestingly, to our knowledge of life?" This is the question youth are asking and the challenge of the unexperienced aspects of life comes to them, to-day, with a vividness of immediacy and in such a multitude of ways that they are hurried on to adulthood before their time. They are in danger of maturing too rapidly along many lines. The environment in which they live is excessively stimulating. The paths of sin and of righteousness are forced, intriguingly, upon their attention.

Even in the elementary grades, children are taught to think independently. They become familiar with the logic of science. They recognize facts. They are alert to detect errors in inference. They hesitate to accept what tradition and custom present until this knowledge has gained authority by experimentation. They abhor merely senti-

mental dogmatism and arbitrariness. In the clearness and dependability of their thinking they are superior to any former generation of youth. If properly trained in spiritual matters, they are capable of re-creating ordered society on a moral and spiritual level that will more nearly approximate the realized kingdom of God than the achievements of any former generation. But, on the other hand, if they adopt lawlessness, irreverence, and disobedience as the way of life, they will precipitate a crisis that will endanger civilization itself.

Need of an adequate program. The program with which the Church should challenge youth is not more parties and pep songs but, rather, definite and weighty spiritual responsibility. But when the usually capable and gifted child is living in an environment that contains unnumbered evil suggestions, problems of undesirable behavior increase with alarming frequency. The youthful investigations of life move out along dangerous or harmful lines. When youth seeks experience he makes intimate contact with his surroundings. If his environment contains numerous allurements that naturally lead to evil and if his judgment is immature, the total situation demands tactful, firm, and immediate adult consideration. A challenging program of ever-enriching experience in the midst of a spiritually helpful environment, is greatly needed.

The present status of the relationship between the adults and the youth of to-day is unique. Pupils having superior achievement ability need to have provided for them a suitably superior program of activities, one that, automatically, will eliminate behavior delinquencies. Our

youth know more and learn faster than did the youth of a generation ago. Their urges to seek life are more vigorously stimulated. Unless tactfully guided, they are apt to come to erratic forms of expression. Adults have greater kingdom responsibilities to-day, than ever before.

Young people, to-day, make more numerous contacts with life than any former generation of immature human beings, in the entire history of the race. They take for granted achievements which their ancestors never knew and which have cost centuries of accumulated toil. They demand, as a matter of course, conveniences that kings would have considered luxuries. They think no more of a trip to Europe than their parents did of a journey into the next county. An automobile engine having only four cylinders is frequently considered a deprivation. Their standard of living reflects an idealism that, for the most part, has not felt the curbing influence of poverty or need. Many of them live in the midst of behavior problems that drive their parents and teachers to distraction, if not dismay. Adult Christian responsibility is not only weighty but, also, inescapable.

Youth's unusual capacity for good or for ill. The plain meaning of the present-day situation is this: Adult responsibility for youth has reached an acute stage. Youth, when scientifically trained but spiritually neglected, can wreck this present civilization. Its power to do harm may get beyond the restraints of its disposition to practice the virtues that are sanctioned by the Christian faith. Its tendency to test knowledge in order to find out what is trustworthy has, in many instances, developed into a general attitude of skepticism toward those superscientific or ultra-

scientific truths which the divine Word of God and centuries of human experience have validated. The present generation of adults has created conditions in the midst of which youth's passion for experimentation, in order to discover truth or to validate an hypothesis, is in danger of leading into tentative trial of sin. The achievement of freedom from some forms of antiquated knowledge has suggested a disregard for other kinds of knowledge which cannot be disregarded, even tentatively, without extreme danger.

Such a time as this calls for moral courage and incisive action on the part of adults. In order to save our young people not only from religious degeneracy, but, also, moral bankruptcy, the Christian faith, in all its purity and effectiveness, must be made vitally available and attractive to them. Agencies that, under the control of adults, are making it hard for our boys and girls to live clean lives should be taken out of our social order. The steward who hid his talent in a napkin merited divine condemnation. He was no more culpable than are the adult members of a church, who, under these desperate conditions, neglect the religious nurture of their young people and fail to protect them from harm.

It is the judgment of an increasing number of thoughtful Christian people that the most important and imperatively needed aspect of the task of the local church just now is its educational program. To neglect this program, now, is to fiddle while Rome burns. The model department of our Church schools should be the adult department. Christian education is motivated by the conviction that the perpetuity of our present civilization is condi-

tioned by our youth's coming into vital possession of the Christian faith. Its objective is the further realization of the kingdom of God, in spite of the hazards of and in the very midst of modern civilization. The time has now come when the entire adult division of the Church should support, with the utmost loyalty and intelligence, an educational program thus conceived and thus consecrated to its task. The prophetic statement of Jesus Christ, "And I —if I am lifted up from the earth—will draw all men to me" (John 12:32), needs to be interpreted, educationally, as well as evangelistically.

Christian religious education. In this connection, let it be clearly understood that the most direct, economical, effective, and permanent method of carrying out the divine commission of our Lord, to establish the word of the eternal God in the hearts of men, is the method of Christian, religious education. When properly interpreted and suitably presented the Christian faith does appeal to young people and to people who are young in heart. It is heroic enough to appeal to their imaginations. They enjoy the adventure of learning about the Christian way of living and of crusading with Christ. That which is born of the Spirit may be born in their hearts within the class room, provided they have a teacher who is Spirit-filled. The nineteenth-hundredth anniversary of Pentecost witnessed increasing numbers of Spirit-filled adults, following the example of their teaching Lord and, as teachers, ministering to the spiritual needs of youth and of fellow adults.

Without minimizing in the least the responsibility of Christian adults for those other adults who have not yet learned to locate, recognize, and experience God, it can

be said that a whole life is worth more to the kingdom of God than a fraction of a life—especially, if it is that fraction from which much of the early idealism and passion have departed. The Christian nurture of youth is the supreme strategy of faith extension. "Give perishables priority," the slogan of the freight yard, may well be adopted by the Church.

Such nurture, to be effective, involves the sharing of responsibilities as well of privileges of church membership and discipleship. Adults should be as ready to share their official positions of honor and responsibility within the church, provided that this can be done safely. For youth develops, spiritually, by participating in the formally recognized activities of the church organization as well as in memorizing the catechism. The idealism of youth as well as the wisdom of age, is sometimes greatly needed in the councils of the church. Adult responsibility may involve voluntary and gracious resignation from membership on committees or boards or councils, in order to conserve the spiritual resources of younger men.

LAY EVANGELISTS

There is no particular embarrassment in considering the chosen disciples of Jesus Christ as lay evangelists. Early in his recorded ministry, he formed a personal attachment with Andrew who "found his own brother Simon, and said to him, 'We have found the Messiah' (which means the Christ). He brought him to Jesus" (John 1:41-42). At the close of his ministry, on one of the beloved hills in Galilee, Jesus said to his eleven faithful followers, "All authority in heaven and earth has been given me. Go

therefore and make disciples of all the nations; baptize them into the name of the Father, and of the Son, and of the Holy Spirit; and teach them to obey every command which I have given you" (Matt. 28:18-20).

The statement of Paul before Agrippa is an illustration of how this evangelistic impulse is felt by those who came to appreciate Jesus Christ. "Agrippa answered, 'In brief, you are easily persuading yourself that you can make me a Christian!' 'My prayer to God, whether briefly or at length,' replied Paul, 'would be that not only you but all who are my hearers to-day might become such as I am—except these chains' " (Acts 26:28-29). One of the outstanding characteristics of Christianity is the fact that a certain restlessness is felt by Jesus' lay followers when they realize that, among those with whom they make social contacts, there are some who do not share the precious faith in him. The evangelistic impulse is a purified and spiritually chastened gregarious disposition.

The evangelistic motive. This evangelistic impulse thrives among those laymen who have an ardent appreciation of the meaning and value of the gospel. It may be considered as a criterion of this sense of value with regard to what Christ can do for human personalities. The innate disposition to share with others that which means much to oneself becomes a perennial asset of organized Christianity, whenever this appreciation of Christ is suitably fostered. The layman who has really learned the story and who is free from artificial repressions, is apt to say or to sing, "I love to tell the story."

The evangelistic method. Religious educators, especially those who are sensitively aware of the best modes of edu-

cational procedure, will see the theoretical hazards of using untrained gospel purveyors, in spreading the gospel. There are many dangers involved. Such men may not have a comprehensive understanding of the gospel. They are apt to interpret it not historically, logically, or with its full psychological implications, but, rather, in terms merely of what it has meant to themselves. This personal, biased interpretation may be the wrong one to use in mediating the gospel to another individual whose needs are distinctly different from those of the amateur evangelist.

Furthermore, the method used by the lay evangelist is apt to be an adaptation of the methods used in business, commercial, or nonreligious, professional activity rather than those that are inherently suited to the subject and the process in hand. Salesmen are apt to overlook some of the fine points of teaching. They are apt to "teach" so as to get immediate decisions. The sign-on-the-dotted-line method of personal, evangelistic work is apt to yield large returns in subsequent delinquencies or cancellations of contracts. It is not always easy for a lay evangelist to conceive the objective or outcome of his work as part of an entire lifelong process of learning religion.

But over against these objections, the following points may be considered:

"Accepting" the gospel, with all of its implications, involves or includes a sympathetic response to an appeal, that, in order to be effective, must contain emotional elements. If this emotional appeal is made by a personality that possesses influence or that quickens a receptive, suggestible attitude, it will be apt to inaugurate a process

of learning which does not, necessarily, follow the exact direction of the development found in the personality of the one who inaugurated it. A professional student of the gospel may be lacking in this very emotional and contagious quality without which the faith is not propagated.

Again, there are certain disadvantages if the one who is to receive the gospel message is under the practical necessity of becoming familiar with or favorable in his attitude toward the method of the evangelist before he can begin the process of a learning response. When business methods are used in "selling" the gospel to business men, this difficulty is not encountered. The trained evangelist who has to "sell" both his method and his message may be working under as heavy a handicap as the lay evangelist who knows how to make an effective initial contact but whose knowledge of the gospel is partial.

Furthermore, laymen make innumerable social and business contacts wherein there is a free interchange of thought. Every layman holds relationships that are fairly free from inhibitions or "sales resistance." Professional evangelists are apt to be handicapped in this regard. They are received formally. Those with whom they make contacts are apt to be alert with protective considerations. To establish rapport or sympathetic accord may be difficult.

Laymen, in talking with laymen, experience relatively little difficulty in making themselves understood. Their use of words, voice, and general manner facilitates apperception. What they say "gets across." If it is "live stuff," it is treated respectfully and seriously. In contrast with this evident asset, the professional evangelist is very apt to labor under a handicap. His vocabulary may fail to

awaken a ready, apperceptive response. His voice may awaken unfortunate reactions. His personal bearing may seem stiff and unnatural. His ideas may seem to come from the realm of unreality.

While it is true that these contrasts may not obtain in all instances, the general proposition remains that much may be said in favor of the dependability and effectiveness of lay evangelists. With a relatively small amount of coaching and with suitable leadership, they can achieve marked success in teaching the gospel to both their fellow men and the members of the younger generation.

This spirit of evangelism should not come to its only manifestation in the high-powered, peripatetic, professional evangelist. The passion for gospelizing human life should permeate the entire adult membership of the Church. If the practical problems of further Christianizing the social order must be solved, largely, by laymen, this task of carrying the gospel effectively to individuals, also, belongs to them, for the two belong together. Sociologists point out that modern movements spread by a process that is designated as "natural infiltration." The "satisfied customer" easily becomes an effective advocate. To those who are trying to live without vital contact with Jesus Christ, Christianity says: "Ask the man who lives by this faith." The teacher evangelist and the lay evangelist have a normal, necessary, and highly important place in the spiritual organization of the Church.

THE TEACHING RESPONSIBILITY OF ALL ADULTS

But this primary principle of adult responsibility needs further analysis. The responsibility of adults can be met,

fully, only in as far as they, themselves, share with youth the joy of a continuous education in religion. The average American citizen concludes his general or formal education when he completes the sixth grade. At what level his religious education is discontinued, ordinarily, has not yet been determined. But it is safe to assume that one of the most serious and embarrassing conditions that interferes with the effectiveness of the teaching ministry of the Church, as it deals with the developing religious life of youth, to-day, is the soul-starving lack of continued religious education among parents and adult teachers.

Discontinued religious development. The adult who is not enjoying the satisfying experience of a continued education, naturally turns to the old, familiar thoughts, beliefs and attitudes. His mind, with its discontinued development, seeks its normal thrills and adventure in an intensification, or more violent experience of that which belongs, naturally, to an earlier stage of a normal, mental development. He tries to get adult satisfaction out of an intensified child's theology. Such mental conditions disqualify him as a teacher, leader, or evangelist of youth.

The instinctive desire for creative experience or for advancement, when forced to express itself within the narrow confines of limited knowledge and nonexpanding intelligence, evolves into attitudes and interests that put it out of sympathetic touch with youth. Such a person easily becomes fanatical or unreasonably dogmatic, if not belligerent. Normally, even after physical decadence has set in, mental and spiritual growth may continue. But an adult who has no expanding religious horizons, who is not seeking and finding new religious knowledge, whose mind

is closed to new truth, is sorely handicapped as a leader among minds that are in the midst of discovery and frequent reorganization of spiritual information. (It might be added, parenthetically, that the harm which such men do is not confined to their contacts with youth. If archæology is only a secondary line of defense, "archæological beliefs" might be considered a third line. Spiritual anachronisms have limited value or utility in the program of faith extension. One of the first efforts of Jesus Christ, as a teacher, was to try to clear the minds of his disciples of a great store of religious anachronisms (Matt. 5).

The best cure for the deadening sense of futility that characterizes a mind that has ceased to grow is to be found in frequent and sympathetic contact with minds that are alert, growing, and intellectually unafraid. When an adult is afraid of losing his religion if it should be exposed to a bit of new knowledge, he is not in a position to direct either the developing religious experiences or the enlarging bodies of religious knowledge which youth and all youthful souls demand and should enjoy. Jesus Christ dared to venture into new areas of thought and of experience. He urged his disciples to be similarly adventurous.

The spiritual hazards which youth faces. Unfortunately however, this widespread adult incompetency has left multitudes of young people to depend, for their spiritual guidance, upon those who are out of sympathy with religion. When forced to choose a religion that is intellectually discreditable, they begin to question the reasonableness of religion itself. Under these conditions, they sometimes come into contact with minds that have ceased to develop religiously, but have developed, rapidly and continuously,

in fields of natural science. When such persons venture to express judgments concerning religion, these judgments, though erroneous and unsupported by facts, nevertheless often carry the weight of mature and dependable judgments in other fields of knowledge. The spiritual mortality of young people thus left without proper religious protection and aid is appalling.

Youth is a time when life philosophies are being formulated and adopted. This process is inevitable. It is an important and natural stage in mental and spiritual development. Either consciously or unconsciously, some settled view of life is sure to be adopted. As the mind approaches maturity, it undertakes to put its scattered bits of knowledge together. Youthful knowledge is centripetal. It forces itself toward a central point and into a system. Consistency is sought. Inconsistency is an irritation. Youth comes through this experience with an organized and integrated body of knowledge, with settled convictions concerning its meaning, with value judgments and loyalties arranged in accordance with it, and with a way of living that soon reflects a permanent set of personality.

This process of arriving at a settled life philosophy or attitude toward life holds many a tragedy. In the interest of logical consistency, some religious beliefs that were cherished, appropriately, in childhood but that should have been undergirded with new knowledge, with maturing insights, and with new interpretations, are forced out. Like the good seed that falls among weeds, they begin to grow, only to be choked to death by the luxurious growth of nonreligious or irreligious knowledge. They seem to

have no essential place in a thoroughly scientific interpretation of life. Since they seem to be inappropriate or unnecessary or unrelated to the trusted scientific knowledge on hand, they are cast aside.

In this process of forming a settled attitude toward life, a unifying principle or conviction becomes centrally established. Some body of knowledge awakens an unusual feeling of value. It is given a place of preëminence. Other values take their relative positions with reference to it. They are made to conform to it. The penalty of nonconformity is neglect or abandonment. Thus knowledge becomes organized and systematized. Under normal conditions, religion supplies this need of a central nucleus, an organizing influence, a supreme standard of value.

But as this process is being carried out, certain dangers are met. Youth is so constituted that this central, organizing conviction may be appropriated from someone else and cherished, not so much on account of its inherent value or consistency with the Christian point of view, as because of its being ardently advocated by some person who is held in high esteem. These all-important convictions may be "caught." During this present age the center of spiritual gravity of many a youth, emerging into maturity, is secular and even antireligious.

This fundamental law in the development of personality, involves no great hazard, provided that, during these fateful years, youth is associated with adults who hold an intelligent, growing theistic and Christian faith and a passion for service which that faith inspires. But if, as a result of association with a respected teacher or other adult, a materialistic or merely humanistic organizing prin-

ciple is appropriated, the centripetal integrating forces of the mind crowd out what remains of the theistic faith of childhood. Literally thousands of our youth who are associated with high school teachers and college professors thus lose their faith. Religion becomes a matter of indifference. It awakens no sense of value. They give up the God of their fathers for the naturalistic positivism of a teacher who knows the logic of science but not the logic of spiritual apperception and aspiration.[1]

Such young people sometimes return home from even a church-founded college to take little or no interest in the home church. Higher education has led to lower spirituality. Be it said with shame that some professors, who draw their salaries from church funds, without a suitable sense of moral delinquency, teach science and in some instances, even religious education in such a way as to set youthful personalities adrift—personalities that were God-centered when they came, but as they depart, are left to grope in the darkness of skepticism or of infidelity. The ministry, in general, are aware of this thing that is going on. They know that young people who attend certain educational institutions are being lost from the Church. In an age of science, they seem powerless to prevent it. Here is one of the imperative responsibilities of the adults of the Church. Laymen who seem to be unable to do direct personal work, of an evangelistic nature, should, at least,

[1] For a full discussion of this problem, consult: Edwards, et al, *Undergraduates* (New York: Doubleday Doran, 1928); R. C. Angel, *The Campus,* Chapter IX, "Religion" (New York: Appleton, 1928); R. C. Angell, *A Study in Undergraduate Adjustment* (Chicago: University of Chicago Press, 1930); J. H. Charters, *The College Student Thinking It Through* (Abingdon Press, 1930); C. Harris, *The Religion of Undergraduates* (New York: Scribners, 1926).

support, safeguard, and foster the program of organized Christian education which is worthy of their church.

Adults meeting their responsibility. The church that would make an outstanding contribution toward the solution of this phase of the modern problem of adult responsibility for youth much have a theology that possesses a sufficiently tough fiber to withstand the impact of the various forms of skepticism which characterize the modern scientific movement. Its traditions must be set in heroic mold. It must be sensitive and alert, kind and fearless, to detect enemies of the faith. In an age of science, a teaching Church has hard work to do. It must always stand for religious intelligence and intelligent religion. Its beliefs need to be so well grounded in fact and in reason that natural science will not find it gullible when arguments are presented in favor of substituting social idealism for a metaphysical God, the personal Creator of the universe. It must be spiritually and intellectually capable of undertaking a program of adult education that will meet, successfully, this present crisis.

This responsibility of adults for the conservation and fostering of the Christian faith among youth is one that cannot be delegated to a handful of Sunday school teachers. Their contacts are too brief, too infrequent, too formal, too much determined by interests other than the actual, immediate spiritual need of youth to make it possible for them to carry this full responsibility. They can do only a share of it. The fact that Sunday school teachers are willing to help parents and other adults to carry this inescapable load, should not decrease the sense of responsibility on the part of those who are primarily responsible.

Every adult Christian should consider the joy and the service involved in sharing his knowledge of and loyalty to Jesus Christ, with others who are still immature in their spiritual development.

The well-informed and well-trained Christian layman knows how to be scientific and philosophical, as well. He is able to reason as well as to observe. He can use both inductive and deductive logic. He knows the difference between a tentative scientific hypothesis and a divinely attested axiom of the spiritual life. He can use the technique of research without holding the conviction that sense perception is the only method of validating truth. His love for theology is not endangered by his new love for science. He can be modern in his thinking and also, consistently, hold religious beliefs in common with the leaders of the apostolic Church. As an elder, trustee, or deacon, in the Church, he has some idea of the preciousness and infinite cost of this agency which God is using to establish His kingdom on earth. He is trained to carry his full share of the burden of making the Church successful. He can direct young people to those splendid educational institutions which can be trusted to return them religiously, as well as academically promoted. He can share teaching responsibility with other and more formal teachers. He can become "the third party in education."

It is the firm conviction of the author that this call to the adults of the Christian Church is not going to be sounded in vain. Here is a responsibility that is inescapable. It lies close at home. Dr. William C. Covert is right when he asks: "How can a church that does not have

the disposition and ability to care for the children and youth of its own household, expect God to entrust to it the task of evangelizing the world?" Youth is not always lovable. But our Lord said: "If you love only those who love you, what merit is there in that?" Youth does not always help the adults carry the burden of the Church. But our Lord said: "And if you help only those who help you, what merit is there in that?" It sometimes costs money and time and energy to guide youth in the right way. But our Lord said: "If you lend only to people from whom you expect to get something, what merit is there in that?" And yet He said: "Give and they will give to you; good measure, pressed down, shaken together, and running over they will pour into your lap" (Luke 6; 32; 34; 38; Goodspeed's translation).

SUGGESTED LINES OF INVESTIGATION

1. What are the religious educational implications of the physical renewal life?
2. Why is it that a moral responsibility of faith extension rests upon every person who has achieved the righteousness of God by faith in Jesus Christ?
3. Under what circumstances is a Christian under obligation to share his religious experience?
4. What present-day conditions make it imperative that lay teacher training be fostered in the churches?
5. Why is it that youth constitutes a unique challenge to religious teachers?
6. In what ways did Jesus help his disciples to constitute an exemplary social group?
7. Show how Jesus created a social environment that was favorable for learning, on the part of his disciples.
8. Why is it that social service is necessary in a comprehensive program of evangelism?

SUGGESTED SOURCE MATERIALS

a. W. E. Gardner, *The Children's Challenge to the Church* (Milwaukee: The Young Churchman Co., 1913), pp. 3-16.
b. P. H. Vieth, *Teaching for Christian Living,* Chapter I, "This Business of Teaching," Chapter III, "Teaching and Life" (St. Louis: Bethany Press, 1929).
c. G. W. Fiske, *Purpose in Teaching Religion,* Chapter II, "Can Religion Be Taught?" (New York: Abingdon Press, 1927).
d. H. C. Munro, *The Church as a School,* Chapter I, "How to Study Church School Leadership," Chapter II, "Learning to Live the Christian Life" (St. Louis: Bethany Press, 1929).
e. C. E. Raven, *Christ and Modern Education,* "The Teaching Method of Jesus in Its Earlier Stages" (New York: Henry Holt, 1928), pp. 139ff. and also pp. 174ff.
f. E. A. Burroughs, *Education and Religion,* Chapter VIII, "The Christian Citizen of To-morrow," Chapter IV, "The Teaching of Religion" (London: Hodder and Stoughton, 1924).
g. J. W. Povah, *Students and the Faith,* Chapter I, "The Crisis and the Opportunity" (London: Longmans, Green and Co., 1927).
h. H. H. Sherman, ed., *Education and Religion,* Chapter VI, "Upstream," Chapter II, "Competent Christian Parents" (Nashville: Cokesbury Press, 1929).

CHAPTER XI

WHITHER BOUND, RELIGIOUS EDUCATION?

Current trends in religious education

Conflicting Views in Current Literature

Confusion with regard to theory
Confusion with regard to agency

The Causes of This Confusion and Contradiction

The migration of secular educators
Structuralistic and behavioristic psychology
The widely spread science-mindedness
Limitations of the logic of science
Conservatism of organized religion

What Is Christian, Religious Education?

Religious education in the early Christian Church
Educational technology as a spiritual danger
The challenge of Christian, religious education

CHAPTER XI

WHITHER BOUND, RELIGIOUS EDUCATION

DURING the past ten years [1] it has become increasingly obvious that there are divergent trends in the religious education movement. The limitations of a single chapter make possible only a very brief glance at the evidences of these present-day tendencies. The few quotations chosen, almost at random, from the vast, current literature in this field, are a mere suggestion of their general nature. Those that have been selected, it is hoped, are representative of the respective points of view of the authors quoted. Five reasons are offered in explanation of the confusion and contradiction which appear in this current literature. In contrast with these influences, some of the essential characteristics of what may be designated Christian religious education are pointed out.

The entire discussion is so brief and the subject is so complex and extensive that the author is conscious of the hazard of being misunderstood. Hence it should be made clear, that the development of the subject is not intended to be controversial. As was stated in the introduction, no conscious effort is made to "show up" anybody or to discredit anybody. All that is intended is the painting of a faithfully representative background with reference to which the position of what the author conceives to be the

[1] Inaugural address, delivered as Professor of Religious Education, September, 1930, at Presbyterian Theological Seminary, Chicago. Rewritten.

kind of religious teaching which Jesus Christ would approve, can be made clear.

Passengers on ocean-crossing vessels, each day, encounter an outstanding event. It is the posting of the navigation chart, showing the position of the vessel—its longitude and latitude—at the time of an observation which has just been made. The new location of the ship is clearly indicated on the chart. Thus it is possible to reckon the distance covered and the direction of the voyage, during the preceding twenty-four hours.

Current trends in religious education. The present seems to be a fitting time to point out some of the influences that are now giving direction to the religious education movement. The trend of any such movement cannot be traced unless two fixed points in its history, have been designated. In order to designate two such points, however, an exhaustive analysis and description of significant thinking, at the dates selected, would have to be made. After this, a careful, contrastive study of these two groups of findings would be necessary. Obviously, such an undertaking would carry us far beyond the limitations fixed by this present chapter. The task, as undertaken, is merely to select a few of the deliverances of religious educators who seem to be representative of some of the kinds of thinking going on within the movement, during the past few months, to note some of their causes, and to indicate their relation to what is conceived, by a rapidly increasing number, to be the point of view of Christian religious education.[2]

[2] The availability of such material, in printed form, is one of the marvelous conditions encountered in making the study. The movement

CONFLICTING VIEWS IN CURRENT LITERATURE

In reading this representative literature, one is struck by the widely divergent and utterly conflicting views expressed concerning the nature, usefulness, and meaning of the religious aspects of education and, also, of the educational aspects of religion. That there should be differences of opinion is to be expected. And that those who express extreme views should be much more widely advertised and read, than trusted or believed, likewise is to be expected. The volume of printed output of a particular individual is not a safe criterion for judging his influence as a leader. Facility in writing and editing books is not a measure of a man's permanent thought contribution to the movement or of his influence in helping to determine the direction it is taking. But, admitting the validity of these two principles, the fact remains that the religious-education movement, to-day, contains as violently incompatible points of view as are found in the fields of medicine or psychology, philosophy or theology.

In this current literature, we find that objectives are defined in terms that reach all the way from a negatively critical intellectualism that can hardly be distinguished from academic arrogance, to an ethically insensitive emotionalism that is blithely unaware of the social program

is producing, at an amazing rate, a literature that is scientific, philosophical, technical, and historical. In helping a student prepare a bibliography on the subject of personal interviews with college students having religious-adjustment problems, the author discovered a list of various magazine articles and of published volumes on the subject of interview, containing two hundred and three titles. One of the newer aspects of the movement is the emphasis upon the religious education of adults. On this subject, already, in the author's library, are four hundred and fifty-six pamphlets and bound volumes.

of militant, modern Christianity. Methods are advocated that emphasize the techniques of scientific experimentation and critical control, with scant consideration of cultural content, on the one hand, and, on the other, pietistic mysticism and romanticism that chafe under the moral disciplines of socialized Christianity. Curricula that are the products of traditionalistic, theological dogmatism are set forth in competition with those that are saturated with a dogmatism that finds its major premises within the natural sciences and a self-conscious, and militant secularism that seems to be drifting into an organized cult. Some advocate, that, in this scientific age, only a "religion without revelation" should be taught to our children; others hold that the central fact and truth in Christian, religious education is the God-revealing life and death of Jesus Christ and his power to save a lost world from sin.

Confusion with regard to theory. A few concrete illustrations of this confusion and conflict may suggest its amazing nature and scope. First, with regard to the fundamental theory of religious education:

The president of the Religious Education Association, in a printed plea for coöperation which was prepared for general circulation,[3] makes the following statement:

> Take the humanist-theist controversy which has been so much in evidence in the past few months. How shall those of us who are theist find a *modus vivendi* with those humanists who seem to us to have lost out of their religion that which we find central in our own? By understanding what it is in our faith which causes them difficulty, while learning from them whatever we can that will help us to rethink our own position. This is the

[3] W. A. Brown, *The Pathway to Cooperation* (The Religious Education Association, 59 E. Van Buren St., Chicago).

first step. But the second is even more important. It is to live out the consequences of our own faith to the full in the spirit of brotherly love, while they on their part do the same.

The president, in his plea, intimates that this is the spirit which makes possible coöperation between theists and atheistic humanists, between Unitarians, and trinitarians, between modernistic Jews with their emphasis upon ethical culture and Roman Catholics with their staunch ecclesiasticism and ritualistic symbolism. Only thus is the existence of the Religious Education Association made possible. Its essential purpose is thus realized. In order to further this organized endeavor to promote religious education, those who believe in the God of our Lord Jesus Christ are asked to reconsider their position, for it may offend those whose point of view is essentially that of agnosticism or skepticism. Those who cherish a mystical experience of the Holy Spirit, which, to them is a sacred and mysterious demonstration of God within their own personalities, are asked to consider these facts of experience from a naturalistic point of view so as to further intellectual fellowship with Unitarians and ethical culturists or to help promote so-called religious-educational thinking on an essentially and avowedly secular basis.

A conference was held, in November, 1929, at Northwestern University, with a member of the Department of Religious Education acting as chairman of the conference committee. The announced purpose of the conference was to consider whether or not religion, as it is known to-day, is capable of motivating life or of qualifying and controlling conduct! During the program,

according to the official, published report, some of the statements made by accredited leaders are as follows:

I do not venture to specify the nature of God for a number of reasons. For one thing, present thought is confused upon this matter. In this room, no doubt, there is a great difference of opinion with regard to just the nature of God.[4]

Religion, whether institutional or personal, is unfit to be a moral dictator, for the particular religion that exists at any time and place is an expression of the same imperfect humanity that requires guidance, and religion is unfit to be a censor, for the standards of censorship are necessarily derived from an uncompleted history. The moment that religion attempts either dictatorship or censorship, it threatens to obstruct moral development.[5]

I limit myself here to a single result of the psychological study of religion, namely, that personal religion such as I have just described is illusory. The alleged one-to-one relation between the devotee and God does not exist. For in prayer or contemplation, one ascribes to God what one has learned through social experience to regard as human.[6]

. . . private intercourses between an individual and God . . . is not, itself, a moral process.[7]

Conduct as church teaching commonly understands it, presupposes conditions of society that no longer exist, and only faintly recognizes conditions that do exist.[8]

In referring to this conference editorially, the *Christian Century* states: "The answer to the main topic (Is religion, as to-day known, able to control character and conduct?) was in the affirmative—and significantly enough

[4] From *Religion and Conduct* (Copyright, 1930), p. 67. All quotations from this publication used by permission of the Abingdon Press.
[5] *Ibid.*, p. 65.
[6] *Ibid.*, p. 62.
[7] *Ibid.*, p. 62.
[8] *Ibid.*, p. 61.

this affirmative came with more vigor from speakers not immediately engaged in religious work than from those thus professionally engaged." [9] *The International Journal of Religious Education,* again referring editorially to this conference, states: "To many people it is almost a sacrilege to raise such a question as that proposed for discussion. . . . To them, a world without religious conviction would be a world given over to moral chaos." [10]

In an issue of the magazine, *Religious Education,* an article by a noted professor of the University of Chicago on the subject: "The Implications of Modern Religion for Religious Education" contains the following:

> If the central significance of religion is taken to be its supernatural and other-worldly reference, then religious education will still turn toward the past and seek to develop the attitudes of surrender, dependence and faith so familiar to our fathers. But if we make earnest with our knowledge of the natural world, our understanding of the function of religions in human history and the needs of our age, to live religiously will mean to take up in our turn the historic task of man—the realization of the good life in a social and natural world made progressively more amenable to man's growing ideals. We shall treat theology, church, ceremony, the traditional authorities and attitudes as transient embodiments of the religious quest for complete living, as instruments of religion, suited to an older and passing age and culture, they can assume no commanding status of dictation, for the religion of our time.[11]

If, as this article suggests, we have reached a point in

[9] November 27, 1929, p. 1461. Used by permission of the *Christian Century.*

[10] January, 1930, p. 7. Used by permission of the International Council of Religious Education.

[11] Reproduced from *Religious Education,* February, 1930, p. 117, "The Implications of Modern Religion for Religious Education," by A. Eustace Haydon, with permission of the publisher, The Religious Education Association.

the development of religious educational theory and practice where theology, the Church, religious ceremonies, and the traditional authorities such as the Bible and formal statements of religious creeds must be considered antiquated as standardizing instruments of religious nurture, it is not surprising to discover what actually happened in a Chicago church last year, when a so-called modern minister, who is said to be an ardent advocate of the new religious education, in the presence of his Sunday morning congregation, actually baptized a baby in the name of the true, the beautiful and the good!

At the appearance of John Dewey's, *The Quest for Certainty,* the event was considered to be of such importance by the *Journal* of the Religious Education Association that the reviews of three distinguished professors were printed —nine pages of the January, 1930, issue being devoted to this purpose.

The first reviewer, a professor in the University of Chicago, represents the author, who is generally conceded to be the most influential secular educational philosopher in the country, as affirming that:

> Religion is the king of illusions. By substituting faith for works, assumptions of cosmic goodness for economic production of goods, solicitude over an inner life for preoccupation with outer conditions, attention to character for efforts at scientific understanding of nature and technological control of causal condition—in some or all of these ways religion has sought, and does seek, security through the avenues of certainty, and finds it not.[12]

Preoccupation with security is in essence secularity: preoccupation with certainty is the very core of religion. But certainty

[12] Reproduced from *Religious Education,* January, 1930, p. 71, with permission of the publisher, The Religious Education Association.

save through security is a great illusion. Religion is, then, humanity's generalized gesture at grasping something where it is not.[13]

The evident implication of this statement is simply this, that our people would be far better off if there weren't any professors or departments of religious education. Such men are a social nuisance in proportion to the genuineness and sincerity of their religion, as religion is commonly understood. It is comforting, however, to note that another brilliant philosophical mind [14] says that religious experience is "no transient brush of a fancied angel's wing," but rather is given to men "who know that Reality corresponds to their experience of it," that the contact with reality as found in Christian experience is akin to reality, itself. Another, and still more brilliant mind,[15] points out that concepts which are *educed* out of empirical experience, not merely *produced* from, or *induced* upon such experience, may provide us with objects of thought that are real and concrete and that such a mental process does not end in illusion.

The above quotations, taken from current, religious-education literature, suggest some of the influences now affecting thought concerning a theory of religious education. If basic principles show such divergencies and contradictions of point of view, one may well inquire: What can be expected in the realm of curriculum, method, or of program?

[13] *Ibid.*, p. 72.

[14] R. H. Strachan, of Edinburgh, *The Authority of Christian Experience* (London: Student Christian Movement, 1929), p. 45.

[15] Dr. Francis Aveling, of University of London, King's College, in his *Psychological Approach to Reality,* Chapter III, "The World of Ideal Reality" (London: University of London Press, 1928).

Confusion with regard to agency. Two illustrations of confusion with regard to the agencies of religious education may be cited. There is by no means unanimity of judgment concerning the present competency of the Church to perform that which, for centuries, has been considered to be one of its major functions.

In an article published in the International Journal of Religious Education, November, 1928, a professor of religious education at Northwestern University, one who, in a nation-wide poll, taken some time ago, was voted to be one of the ten leading creators of thought in this field, included the following statements:

> There are many evidences that public school leaders are losing confidence in the influence of the church on the character development of the young.
>
> After 300 years of untrammeled freedom to develop its program as it chooses, the Protestant Church still looks upon the religious training of the young as wholly incidental and a side line.
>
> In an unbelievably large number of church school classes, religion, God, or the Bible are not mentioned during the class period, the time being devoted to idle, fruitless talk about whatever happens to be the ruling interest of the moment.
>
> Only those objectives in education which are consciously defined and definitely sought through curriculum and instruction are never successfully attained. This principle the church has neglected. It has never seriously set itself at work on the problem of making religion a conduct control. . . . It has placed its curriculum stress on the ethics of primitive, tribal Judaism whose deity was cruel, unlovable, tyrannical, unjust, . . . the church and home have failed to adjust their training to the increasingly complex and puzzling life which environs the young; . . . the school must therefore accept and undertake to

meet the responsibility for character development (or as much of it as it can) which by common consent has in the past been chiefly consigned to the family and the church.[16]

In a volume published in 1930,[17] the story is told at Boston University that there was organized and maintained for ten years, a school of religious education administered by a Dean who frequently expressed the view that the local community, the state, and the nation, as such, and suitably organized, are the accredited and responsible agencies of religious education. The agencies to carry the burden of the religious training of the new generation, according to this view, are not the local churches, not the denominations, and not interdenominational organizations that conserve the autonomy of their constituent units, but, rather, the religious people of the local communities, states, and nation, organized and functioning as Councils of Religious Education.

Under the administration of Dean Athearn, according to official reports, during these ten years, three hundred and eighty-three students received the B.R.E. degree; one hundred and twenty the M.R.E. degree; one hundred and sixty-nine the M.A. degree; five the Ph.D. degree; and three the D.R.E. degree—a total of six hundred and eighty students. These students are known to have a lively professional consciousness. While not all of them share the views expressed by the Dean, that the churches should lose their institutional identities, whenever they become week-day, teaching agencies, it can be assumed that a sub-

[16] Copyrighted by the International Council of Religious Education. Used by permission.

[17] W. S. Athearn, *An Adventure in Religious Education* (Century Co.).

stantial percentage of them develop sympathy with this theory. Whenever they assume the moral and financial obligations needed to maintain a national, a state, or a community system of religious education, paralleling the public schools, the churches should cease to function as churches. Directors of religious education, trained in an atmosphere surcharged with this point of view, are sure to encounter, among local ministers and other church leaders, convictions that are in opposition to it.

Such illustrations of utter confusion and fundamental contradiction of views ordinarily held by church leaders might easily be multiplied. The plain fact is that the religious-education movement, at this hour, is being guided by men who are as far apart as the north and south poles, not only in their views of the Church, of God, of Jesus Christ, of the Bible, of missions and of evangelism, but, also, with regard to the nature and value of religious experience itself. Fundamentally divergent views concerning every major aspect of the process whereby such experience is changed—curriculum, agencies, method, program, objectives and standards are expressed.

It is not surprising that President James Rowland Angell, of Yale, in delivering a recent baccalaureate address, said: "Let us agree without cavil that we are living in an age of moral and religious hesitation and uncertainty." This general condition of thought has its counterpart in the religious education movement. In some quarters, there seems to be an utter lack of ability or disposition to link up religious education with what, in the past, have been considered the great spiritual affirmations of the human heart, the eternal values of the gospel

message, and the divine sanctions of the Church as a teaching agency.

THE CAUSES OF THIS CONFUSION AND CONTRADICTION

The immediate causes, lying back of this present-day confusion, are not difficult to locate and recognize. Certain easily discernible influences are making themselves felt in academic institutions, theological seminaries, promotional agencies, and publication policies. The tremendous potentialities of the movement have been discerned by leaders having widely divergent professional ideals and religious backgrounds. Working with consistent devotion to premises and methods that, in some instances, are but remotely related to each other, they arrive at incompatible and widely divergent results.

Five of the more obvious of these disintegrating or divisive influences may be designated as follows:

The migration of secular educators. In the first place, men whose professional background and training have been in the field of secular education, entering the field of religious education, some of them rather late in life, naturally have undertaken to carry the principles, standards, and processes of public, secular education over into the religious realm. The theory that religious education should parallel the public school system and draw its support from the local community, the states, and the nation, organized specifically to carry on religious education, is a clear case in point. The attempts to secularize religion in order to make it tractable within the teaching process, as found in the public school, is another. The deliberate attempt to supplant religious education, as ordinarily con-

ceived and practiced, by character education conceived in terms of scientific humanism and philosophical secularism, reflects the genius and logical development of tax-supported, nonreligious education.

The famous statement of a professor of Teachers College, Columbia University, that if anything exists, it exists in some measure, is being applied to the processes of learning and of teaching religion, by those who are now trying to set up objectively verifiable and *quantitatively* measurable standards for the essentially subjective facts and *qualitative* values of religious experience! Secular educators, without having been trained, professionally, in the subjects of religion, theology, and church history, unwittingly, perhaps, have taken it for granted that if religion is to be taught, it should be taught according to the principles and practices of secular education. Hence, some of the iconoclastic attitudes and the emphasis upon statistically measured accuracy and objectivity at the expense of appreciation, of devotion, of trustful self-committal and of other characteristic attitudes of the Christian faith.

Structuralistic and behavioristic psychology. In the second place, the comparatively young science of psychology has developed an amazing amount of literature that reflects its dependence upon physiology, biology, anatomy, organic chemistry, mechanics, and, more lately, endocrinology. It is not surprising that psychologists with this naturalistic, physiological, scientific background, undertaking the study of religious experience, should be practically insensible to some of the higher mental processes which are conspicuously present in, and are an essential part of religious experience. When John Dewey hurls his anath-

emas against religious faith and spiritual ideals that are supposed to have usurped the place of technological ideas and skills and against the metaphysical concern of philosophy in contrast with a time and space realism, we have, again, a case in point. When Watson denies the validity of unlearned dispositions or tendencies of the human mind, and, indeed, the existence of personality, and undertakes to build up an educational system out of the objective side of experience and the nature and content of stimuli, we have another. Behavioristic, physiological, and mechanistic psychologists, who enter the field of religious educational theory and practice can be expected to deny the reality and value of some of the essential affirmations and longings of the human heart that are central in religious experience. Such men simply cannot apprehend, sympathetically, the innate yearnings of humanity for certainty of, and fellowship with the ultimately real God as made known in Jesus Christ, or the realization of the righteousness of God through faith in Jesus Christ. It is the judgment of the writer that to be a sincere and thoroughgoing disciple of behavioristic psychology is apt to make one intellectually and morally disqualified to achieve dependable results in the field of idealism that is so vital to Christian religious education.

The widely spread science-mindedness. In the third place, the marvelous success of the public schools in developing what is called science-mindedness among the young people of America, together with the wonderful achievements of research and experimentation in the field of applied science, especially in mechanics and engineering, have built up an apperceptive background, even in

the minds of religious people, that makes it increasingly difficult for a spiritually conceived theory of religious education to make its inherently legitimate appeal. The American mind is being trained to respond to secular affairs. There is an amazing number of new and fascinating matters of this kind that are making irresistible appeals to those who are thus trained. Our people are immersed in the practicalities and fascinations of the moment. Spiritual meditation seems impractical and futile. Mysticism, even in its milder forms, is scoffed at. There are now so many facts of immediate concern that the attempt to gather them together into a total meaning of life seems all but hopeless and hardly worth the effort. The sheer number of facts to be interpreted has proven to be an excessive mental burden. Hence, the ease with which negative dogmatism, as an attitude toward religion, flourishes.

When philosophically untrained or wrongly trained scientists who have adopted the point of view of secularism, turn their attention to ultimate reality and to the final explanation of the facts of observation and experience and of those that lie beyond the range of sense perception and realistic imagination, the result is such references to God as the following:

"The belief of scientists in God, as far as it persists at all, is rather a vague emotional inheritance. . . . The appeal to God occupies a decreasing place in modern religion. . . . It is no wonder that men are beginning to ask whether the doctrine of God is not too difficult and too vague to furnish the best basis for religion"—(Professor G. B. Smith).

"God is not supernatural, but wholly natural. . . . God is the spirit of the people. . . . God is as real as Alma Mater and Uncle Sam" (Professor E. S. Ames).

"The idea of God has simply dropped out of any serious grappling with the problems of understanding the world"—(Professor J. H. Randall).

"Theology now occupies a position among the sciences almost exactly like that of alchemy or astrology"—(Professor A. S. Robinson).

"God as actually possessing Deity does not exist"—(Professor Alexander, of Victorian University, Manchester).[18]

As long as the American scientific movement, with its conspicuous philosophical weaknesses, when compared with British thought, continues its amazing popularity, opinions concerning religious education based upon skepticism, agnosticism, atheism and infidelity, may be expected to get a limited hearing, especially if religious educators holding the theistic-scientific point of view are lacking in intellectual acumen, alertness, and courage in the presentation of their convictions.

Limitations of the logic of science. In the fourth place, this emphasis upon science-mindedness in the public schools and in vast areas of popular current literature, has developed not only a widespread, materialistic or naturalistic background of apperception, but also, habits of thinking that are characteristic of natural science. This mode of thinking is critically analytical, unbiased in its recognition of what is called the "tyranny of fact"—particularly

[18] The above quotations, copyrighted, 1930, by *Scribner's Magazine,* are used by permission.

the facts that can be verified by sense perception—skeptical in its attitude toward the products of appreciative, emotionalized thinking, and alertly eager to make new discoveries that will improve or supplant formerly recognized hypotheses or practices. It never reaches absolute certainty or absolute knowledge. Its findings are permeated with the law of relativity.

There is, of course, no quarrel with the mode of thinking used by the natural scientist. *Its legitimacy, in the areas of experience which arise out of contacts with physical existence,* and to a certain extent, of social relationships, is evident. But when the natural scientist undertakes to assert that this is the only way by which trustworthy, dependable knowledge of ultimate reality can be acquired or the religious truths that men live by can be laid hold of or salvation through Jesus Christ can be realized, then the glaring, epistemological errors of such thinking shall be pointed out.

Professors whose habits of thinking are determined by work in the natural-science laboratory and who undertake to give to the world the results of their laboratory mode of thinking applied to the subject of religious education, will find that a large majority of evangelical Christians simply cannot understand these conclusions. Such professors have no mental techniques for relating themselves, trustfully, to the scientific imponderables as concretized in Jesus Christ. The confidence of the vast majority of people in "a natural science of religious education" will be in direct ratio to its distance from the totality of actual, human experience, taken as a whole. It is the opinion of the writer that neither the volume of this kind of literature

nor the high academic positions of those who produce it nor the attitudes of educational executives who seek to crush out every mode of thought that is not "scientific," need intimidate those who, with a fuller logic and a more comprehensively scientific attitude and with keener spiritual discernment, make use of several other reliable modes of acquiring and applying dependable knowledge in developing the theory and practice of religious education.

The true and abiding sources of knowledge in this field are acquired, as was pointed out in a preceding chapter, by use of the logics of pragmatism, of romanticism, of traditionalism, of mysticism, of authoritarianism, and of a wholesome skepticism with regard to the finds of any single logic, as well as upon the rationalism that is so closely identified with procedure in the field of the natural sciences. There is superior wisdom in the divine injunction: "Thou shalt love the Lord thy God," not merely with sense perception and measurable, objectively verifiable inferences therefrom, but "with all thy mind." Faith is a human necessity in laying hold of ultimate reality and the life eternal. The human mind must needs take into account a reality which lies beyond the reach of "scientific" thinking. And it has trustworthy modes of acquiring knowledge that are suited to this task.

When concepts of God are stripped of all emotional quality and are founded only upon the unbiased deductions of scientific realism, they have no epistemological right to undertake to supply the ever-present need for concepts of God demanded by men who face unemployment, who feel the downward pull of sin, who sit in a family that embraces little children, who watch the sun

rise in the morning, who live as human beings with a sense of immortal destiny do live. Human beings are persons. They are not mechanisms, merely. They are not just self-conscious organs of sense perception. Their existence is something more than vegetarian. Nothing less than a personal God can satisfy their demands for the ultimate meaning of existence and, especially, for a guardian of ultimate destiny out into those areas of reality which lie beyond the reach of organized sense perception. But a personal God, conceived in unemotionalized modes of thought, is an epistemological monstrosity. No wonder that there is utter confusion and conflict where natural scientists and personalistic philosophers undertake the impossible task of sympathetic, intellectual fellowship!

Conservatism of organized religion. Finally, in the fifth place, one of the chief causes of the present situation, with its many evidences of confusion and misunderstanding, is found in the general attitude of organized, Protestant Christianity toward the educational aspects of religious experience. With but few exceptions, the Protestant denominations have been suspicious of scientific or rationalistic attempts to analyze, understand, and control the processes whereby saving faith in God, through Jesus Christ, and daily fellowship with Him are realized. They have distrusted the outcomes of a spiritual process that is supposed to be initiated and controlled by human agencies. They have felt that, in order to conserve the vital, mystical elements of religious experience, the entire process of experience modification, in its final analysis, must remain essentially mysterious and free from immediate, critical observation or formal control. Knowing that God

is incomprehensible and that His ways are past finding out, they have not given enthusiastic support to what has seemed to be indelicate, if not irreverent intrusion, on the part of those conducting religious researches and experimentations. The know-it-all attitude of some men who claim to be working scientifically in this field seems strangely inappropriate in approaching the transcendent God and His creative or redemptive processes.

The published opinions of a number of men who profess to use the scientific method in this field, have abundantly justified this attitude of distrust, alarm, and even resentment on the part of devout religious leaders who hold positions of responsibility for the conservation and continuity of the Christian faith. It is not surprising that important religious-education positions in the Church have been filled by men who have had little or no formal training in this field but who, personally, are trusted religious leaders. It is not surprising that men who have seen clearly both the possibilities and the limitations of the scientific method and who have labored, constructively, along Christian, theistic lines, sometimes have been left unsupported and practically unprotected by the Church, while working as pioneers in this field. It is not surprising that men of large means and with passionate devotion to the kingdom of God, have withheld their money from educational institutions that play fast and loose with spiritual values that have stood the acid test of centuries of human experience. Conservatism in its most extreme and fanatical form flourishes in the atmosphere created by rationalists who have lost their spiritual bearings and who substitute sophistication for faith.

It is not surprising that, in the past, Boards of Christian Education, carrying the formal responsibility of conserving and of extending the Christian faith to both the new generation and to an increasing percentage of the present generation, should be permitted to have and use but a meager and utterly inadequate percentage of the benevolent, financial resources of the Church. It is not at all surprising that, at the present time, there should be money available for a thousand carefully controlled experiments and research projects in the field of secular education to ten such efforts to improve practice in the field of genuinely Christian, religious education. All this, and more, is the result of the output of religious educators, who, to intelligently devoted followers of Jesus Christ, seem, at times, to reflect intellectual arrogance, spiritual sophistication, and dogmatic negation in areas of religious experience that lie beyond their sympathetic understanding but, nevertheless, are real and vital.

But the churches, including the laymen, are rapidly becoming educationally conscious and conscientious. Conditions are becoming more and more favorable for Christian education. When it has been demonstrated that the world's greatest chemists, biologists, physicists, and astronomers number among their fellowship those who are sincere believers in a personal God, the churches may well consider increasing their trust in the results of scientific processes, even in the field of religious education, provided that they are guided by spiritually sensitive and intellectually reverent scholars. From this day forward, the churches will have increasingly, the discernment to distinguish between theistic and atheistic, "natural" and

"spiritual" religious education. It is one thing to analyze, critically and as far as possible, *how* God works in and through human personality and in the teacher-pupil relationship, but quite another matter to affirm that science, not being able to locate and recognize God in this process, has a right to assume that God is not there. Again, it is the author's opinion that the day when theistically skeptical religious educators will be permitted to train young people for positions of educational leadership within the home church, and in the foreign missionary fields, is rapidly coming to a close. A new day has already dawned not only for departments of religious education that are true to the Christian faith, but also to Church Boards of Christian Education, as well. Organized, conservative Christianity will give its devoted, enthusiastic backing to evangelical, religious educators who are scientific but who, also, recognize the limitations of natural science, and who recognize the fact of the functioning of God in human experience.

WHAT IS CHRISTIAN, RELIGIOUS EDUCATION?

But the purpose of this chapter would not be served, by a mere résumé of some of the aspects of present-day thinking concerning this subject and of the chief influences which are responsible for the wide divergence of points of view among them. Protestant evangelical Christianity is going forward with its program of religious education. This program is not the expression of a superficial or a passing interest. It is not a fad. Departments of religious education are being organized in increasing numbers. Teaching is recognized as one of the basic func-

tions of the Church. The teaching ministry is sanctioned by divine precedent and centuries of activity. New generations are a perennial challenge and opportunity. Confidence in the possibility of a teaching technique that is suited to the genius of the Christian religion is rapidly increasing.

Hence, and, particularly, in view of the many erratic interpretations of religious education now current, it is fitting to ask the questions: When is religious education Christian? What kind of a program of Christian education can be fostered with the result that the ancient covenant between the Christian Church and the God revealed in Jesus Christ may be kept, sincerely, and that the great program of world redemption now being carried on by the Boards of Christian Education, of Foreign Missions, and of National Missions may be supplied with religiously trustworthy, as well as technically skillful leaders? [19]

Religious education in the early Christian Church. For our answer to the question: What is Christian religious education? we turn to the New Testament. When Saul was having Stephen stoned, he came face to face with religion which was very nearly identical with that of Jesus Christ. On the Cross, our Lord said: "Father, forgive

[19] In this connection, it is significant to note that in the recent quadrennial convention of the International Council of Religious Education, a formal resolution was adopted concerning educational emphases for the next quadrennium, containing the following statement: "First, no emphasis stands out more clearly in our minds than the conviction that we must constantly strive to make our program of religious education more truly Christian. This involves putting Christ at the center as our ideal example and the source of our inspiration. We believe that under the guidance of his spirit, the Holy Spirit, young and old may become increasingly Christlike in their attitudes and in their habits of daily living. We seek to develop a generation which will have the virtues of the early Christians."

them for they know not what they do" and, turning to God, he said, "Into thy hands, I commend my spirit" (Luke 23:34, 46). Stephen, receiving the stones hurled by religion that had lost its way and after he had delivered a matchless statement in exposition and defense of his faith, prayed, "Lord, lay not this sin to their charge," and looking into the face of him through whom he had found and had come to realize the presence, the reality, and sustaining power of God, the Father, he said: "Lord Jesus, receive my spirit" (Acts 7:59, 60).

In the pure light of this religion of Stephen, Saul discovered the incompleteness and imperfection of his own. Here was a sweetening, purifying, strengthening, vitalizing element that permeated the entire personality of one who was meeting triumphantly, courageously, and without bitterness, a most terrible life situation. His own religion had left Saul harsh, formal, technical, and fanatical. When the arch persecutor observed this new religion of Jesus Christ, reincarnated in the personality of Stephen, and saw it in the light of the religious history of Israel, the psychological foundations were laid for his own conversion and his subsequent development as the dynamic apostle to the Gentile world. Thus it was that a new and brilliantly representative disciple was added to the beloved society of primitive Christianity.

Here is a dramatic and most significant event. It establishes the fact that the religion of Jesus Christ can be mediated to a third person by one who, himself, has come into a personal realization of it. This situation may be understood as involving both teaching and learning. It demonstrates the principles of continuity and creativity.

The Christian religion had been learned from Christ, by Stephen. It was taught to Saul. As Saul learned this unique mode of religion at the hands of the teacher-martyr, his own personality was brought to its own spiritual completion. A higher integration than he previously had known was now experienced. The sinfulness of his old self was poignantly realized. He was born into newness of life, under the human guidance of the very one whose life he had brought to a painful end.

On this occasion Stephen was the teacher. Saul was the pupil. The religion of Jesus Christ may be considered the subject matter of the curriculum. It was both transmitted and created anew. Saul's attitude during the early stages of this learning process was not unlike the attitude of multitudes of pupils who never go quite as far as actually to stone the teacher, though in some instances, doubtless, such reactions have been secretly cherished. Stephen taught Saul a true and vital lesson. Through the teaching ministry of Stephen, the religious faith of Jesus Christ in God was mediated to Saul. It was born anew in Saul's life. The fact that there was continuity suggests that something was transmitted. The outcome of this teaching-learning process was the gospelization of one who had been living his life on a spiritual level that was far beneath that of Jesus Christ.

According to this thoroughly trustworthy record of a series of actual historic events, there was demonstrated, within the relationships of these three personalities, that mysterious process which we call Christian, religious education. Through the teaching ministry of a vicariously devoted and loyal disciple of Jesus Christ, our Lord's faith

in and love of God was born anew in a third personality. That which is born of the spirit may be born in the personality of a nonbeliever—the occasion being that of teaching by a human agent. Learning may be an effective method of receiving the gospel as the power of God unto salvation. This learning process may be so motivated and guided by a teacher who knows Jesus Christ, that the learner will arrive at such a knowledge of the Son of God that he, in turn, can interpret, effectively, to those who are potential disciples, the saving truth concerning the life and death, the body and blood of his Lord.

The Gospel record reveals the fact that the personal religion of Jesus Christ involved attitudes which were spiritually pure. His own religion had four important aspects. First, there was concern for oneness of his own life and purpose with the God whom the great prophets had known with intimacy and whom he knew as Father. Second, there was concern for consistency and integrity, both moral and spiritual, within his own personality. Third, there was concern for the spiritual and material or physical welfare of other men, considered as individuals, as possible disciples, as children of the Heavenly Father, and potential members of the kingdom of God. And, fourth, there was concern for the establishment of social bonds among his followers, which would be appropriate in view of the spiritual achievements of their discipleship. In all of these attitudes and relationships, there was a theistic orientation of his own personality that removes it, utterly, from a merely secularistic interpretation or humanistic explanation. He knew how, and why, and where to locate, to commune with, and lovingly to obey

God. To do the will of God was his meat and drink (John 4:34). He advanced, by normal stages, in this wisdom of and in conscious favor with God and man (Luke 2:52). Having learned how to place God at the center of spiritual gravity in his own life, he had the passion to teach others to love and trust Him.

Jesus Christ had in mind the formation of a new society by the teaching process. His final command was "Go . . . teach" (Matt. 28:19). He evidently had no primary concern regarding the formal organization of the church. Nor was he especially concerned with the outer, formal expression, in ceremony or ritual, of the vital, personal experience of God which his disciples achieved. The great burden of his teaching ministry is clearly seen as he tries to correct misconceptions, first, of the nature of the life lived in oneness with the Father, in the service and love of fellow man, and in the mastery of lower motives; second, wrong ideas concerning the nature of the new society, the kingdom of Heaven, the appearance of which was announced with the beginning of his public ministry (Luke 4:16-21); and third, false notions of individual greatness or superiority. As he taught, he had clearly conceived outcomes in mind which were conceived in terms of righteousness.

These primary concerns of Jesus Christ, the essential aspects of his own religious experience and the methods he used in mediating his own faith to others, should point the way toward the objectives and the techniques of religious education, if it is to become truly Christian. Here, in the trustworthy records of historic facts, as found in the Bible, is plenty of room for research and experimenta-

tion, for the definition of standards and the testing of results, for the development of a curriculum and the determination of the fitness of teachers to teach, for the allocation of institutional responsibility, and the classification of views concerning modes of administration and supervision. If the religious education movement needs a destination toward which it can move scientifically, progressively, and continuously, and with the blessing of God upon it, let that destination be found in those spiritual values and realities which are unique and central in the Christian faith, where that faith is found in its greatest purity.

Christian educators need to study the essential nature and psychological genesis and structure of Jesus' knowledge of God. What "contour of reference" did he have in mind when he addressed the Father, God, in prayer? What "goals of superiority" did he cherish for his own personal development? Under what social conditions did he feel that he had the right to use the adaptive techniques of dominance, or of inducement, or of compliance, or of submission? How did he proceed with his disciples, in getting rid of the false conceptions of God, of the kingdom of righteousness, and of earthly possessions which they held? Let the modern religious-education movement concern itself primarily with such problems as these, and a spiritual impetus of immeasurable strength and extent will be felt throughout organized Christianity. The teaching ministry will be recognized as an integral and vital part of the gospel ministry.

Primitive Christianity abounds in such challenging problems as these: How did Jesus proceed to transform and

purify the established religious institutions of his day? What was his plan for winning the adult, Judaistic mind to a new and more spiritualized view of religion? What, in his mind, was the best way of making use of the Old Testament Scriptures, in order that men might be born again and from above, into a new and better life? Just how did he intend to guide the historic development of the new religion, after his earthly ministry, in the flesh, had ceased? How may the righteousness of God by faith in Jesus Christ be taught effectively? How may faith be learned? Let Christian educators turn their scientifically disciplined energies, reverently, toward finding out and demonstrating the true answers of such questions as these and Christianity, in due time, will come to a commanding place, even in an age of science. The spiritual contagion of the apostolic church will be renewed.

According to Canon Streeter,[20] Peter's leadership, which made him the rock upon which the Christian Church was and is built, consisted in his having "true insight into the nature of the righteousness taught by Christ"—a righteousness that lay between Pharisaical legalism on the one hand, and, on the other, such pagan license as disregards the restraining laws of morality. Does not this definition of Christian righteousness contain valuable suggestions for the solution of the educational problem of culture and restraint, freedom and law, stimulation and restriction, transmission and creativity, continuity and the new birth? Let the pupils in our Church schools learn how the righteousness of Christ may become their own, and the

[20] B. H. Streeter, *The Primitive Church* (New York: Macmillan, 1929), p. 63.

demonstrated superiority of Christian education over humanistic or atheistic forms of religious education will be seen.

Again, we read in Acts 13 that in the church at Antioch —where the name, Christian, had its origin, there were prophets and teachers who ministered to the Lord and who, evidently, gave to this church characteristics, distinct from those of the church in Jerusalem, with its emphasis upon apostolic leadership and closer affiliation with Judaistic organization and ceremony. It was in this church, at Antioch, whose accredited leaders, in charge of affairs, were not bishops but prophets and teachers, where "the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." From this church these first missionaries set forth on their first and second journeys. To this church, they made their reports.

What a flood of light is here thrown upon the problems of Christian, educational organization and administration! Here was a Christian congregation that gave its highest honors and choicest social recognitions to prophets and teachers. They stood at the head of the list of accredited, trusted leaders. The church at Antioch was organized and administered to prophesy and to teach. Victories such as those of Stephen and other faithful, prophesying and teaching disciples led this church to consider these two as being the primary functions of organized Christianity. In such a social environment, what powerful incentives there would be to excel in teaching! What a worth-while experiment it would be, to-day, to organize a church with reference, primarily, to these two spiritual functions of this primitive, Christian Church!

If religious education desires to find its way safely, among the many theories suggested in current literature and teaching, let it concentrate its resources of research and experimentation upon the content, structure, and function of religion as found in Jesus Christ and the Apostolic church, upon the rapid and irresistible growth of early Christianity, and upon the essential place of teaching in the expansion of the Christian faith. To turn aside from such alluring, challenging subjects as these and to try to find principles and standards in the field of secular education and secular philosophy, is to turn away from a spiritual oasis and toward an unending expanse of burning sand.

Educational technology as a spiritual danger. Throughout the historical development of the Christian faith, there have appeared, from time to time, certain subtle dangers, characteristic of the respective periods or epochs in which they were encountered.

The spiritual failures of Israel, as pointed out by the earlier and later prophets, consisted in permitting pure religion to perish, first in ceremonialism and, later, in behaviorism. For Pharisaism may be considered the original, religious behaviorism. Their attempt to build up religious experience through objective, measurable, conduct controls endangered the purity and integrity of religion.

When primitive Christianity made contact with Greek culture, it encountered the danger of permitting its uniquely vital, spiritual elements to perish in idealistic and civic philosophy. The danger was that of focussing interest upon the intellectual activity involved in finding

out plausible explanations of the universe or the final meanings of existence rather than in the realization of the presence of the God of Jesus Christ and complete personal alignment with His purpose or will.

The historical failure of Roman Catholicism has consisted, largely, in the fact that, again, the religion it received from Jesus Christ, Stephen, Barnabas, Paul, and other representative leaders, tended to perish in a luxurious growth of ecclesiasticism and sacerdotalism. The institutionalization of pure religion takes away its vitality and spontaneity. When the religious life becomes stereotyped and formal, artificiality supplants naturalness. The vital quality is lost.

The partial failure of Protestantism, rent into more than two hundred divisive systems of beliefs and therefore unable to establish and maintain a program of Christian, religious education that is coextensive with the childhood and youth of the land, consists in letting much of its religion, as received from Jesus Christ and his primitive church, perish in theological controversy. Theological dogmatism, whether fanatically fundamentalistic or modernistic, is apt to quench the prophetic spirit and to destroy brotherly love. And now, in these latter days, as the science of religious education develops, methods are being perfected whereby this religion of Jesus Christ that was reinstated in the personalities of those who gave distinctive character to the early Christian Church, can be mediated to children, youth, and adults. Meticulous attention is being given to the processes whereby this rebirth of religion may take place. The contributions of psychology, of sociology, of biology, and of other sciences are being

tested and used. Valuable instrumentalities are being discovered and devised. Some day, the Church will know not only *what* religion to conserve and to mediate to the members of the current and of the new generations, but also *how* to mediate it with the greatest effectiveness, economy, and permanency.

However, as this era of increasingly effective, educational evangelism is about to be inaugurated, a new and subtle danger appears. In certain areas, where natural and technological science is particularly popular, this pure Christian religion is in danger of losing its spiritual vitality. Wherever educational technology and scientific analysis are emphasized without a correspondingly vigorous emphasis upon mystical, cultural content, the objective side of religious experience is apt to receive excessive evaluation.

The very scientific techniques which are being devised for the purpose of reinstating religion in the lives of the new generation may, theoretically, become the letter that is destructive of the spirit, or the form which is but the lifeless casement of life. This is not the danger of an overgrowth of ceremonialism, of Pharisaical behaviorism, of ecclesiasticism, of sacerdotalism, of theological dogmatism. These, likewise, in their own day and generation were widely popular. The reasons why they developed to abnormal extent are clear. They reflected the temper of the times. Because of overemphasis they led multitudes astray. They intrigued the minds of accredited and experienced religious leaders. They led to confusion with regard to form and content, structure and vitality. They put process in the place of product. They substituted the

mode and the symbol for the reality. They placed agency ahead of achievement.

The reason why this present situation is so fraught with danger to the Christian faith is found not only in the facts of the popular interest in science and technology, and the widespread scientific habits of thinking but, also, and particularly, in the fact that what is legitimate and vital in religious ceremonials, in objectively designated norms of conduct, in religious beliefs, in various bodies of religious knowledge, in relationships within and among religious institutions, in religious projects, and in various other means of conserving and extending the faith, is apt to become devitalized in the hands of religious educators whose primary interest and devotion is science, is process, is technique, is mathematical formulas. Educational technology may and should be a great aid in fostering the pure Christian faith. We are, as yet, only beginning to realize its possibilities. But it is not a substitute for a living, personal faith. Of what avail is it if a teacher knows *how* to teach but does not know *what* to teach. Unless technique is controlled, made a servant and used as means and method rather than end and outcome, it can become destructive of that which is primary and vital in the Christian faith. A religious teacher who neglects spiritual culture for the mastery of technique, should not be surprised if his students develop attitudes of cynicism and sophistication toward religion. What, for instance, shall it profit a man to write his Ph.D. dissertation on the subject, "The Psychology of Prayer," if during the process, he becomes a cynical and sophisticated disbeliever in prayers of intercession and of praise?

Educational technology, in the employ of secularistic religious educators, may intensify religiosity, while failing to show children, youth, and adults how to realize the righteousness of Jesus Christ or how to do the will of God. Under the spell of science and using the techniques of secular education, religious educators may quadruple the dangers of ceremonialism and institutionalism and objective conduct regulation. Safety, in this present situation, consists in placing the emphasis upon both form and content, method and vitality, structure and life, works and faith, objective and subjective aspects of experience.

Let whatever techniques are appropriate and effective in helping pupils to come into enriched religious experiences be studied, experimented with, and mastered. But let the standards of organization, administration, and supervision be found in and emanate from this pure Christian religion. Let techniques be *educed* out of, not *induced* upon and not *produced* from religion. Let all measurements of progress be tested with reference to vital empirical religion. Let all curricula that do not include and carry these pristine values be considered merely as illustrations of that which is undesirable. Let all creativity, in the teaching process strive to have this life of Christ born anew under its guidance. Let all transmissive techniques that are needed in maintaining the historical continuity of Christianity, sift out what is to be transmitted until they find those essential germinal values which Jesus Christ created and so marvelously demonstrated. Then, and then only, will that which is "born of the spirit" be born in ten thousand class rooms. Then and then only will the Church have an army

of teachers who may be addressed appropriately as teachers come from God—the God of Jesus Christ.

The challenge of Christian, religious education. In delivering the baccalaureate address to a graduating class at Yale, President James Rowland Angell said:

> Read for yourself the story of His (Jesus') life and masculinity of the man, His amazing insight into frailty and human suffering. Remark His baffling and unquestioning certainty that He represented a higher power in life—God the Father, as He called Him. Observe the astonishingly downright nature of His teaching, for the most part not argumentative like Socrates and the nobler philosophers, nor yet as His contemporaries remarked, like the teaching of the Scribes and Pharisees, but such as could come only from one speaking under the profound sense of authority, of inspiration and direct intuition. Do your own intellectual and moral nature the justice to ascertain for yourselves what you can make of such a life, what honest personal reaction you make to His teaching. . . .
>
> It is, I think, a safe prediction that your generation will soon tire of wandering in the moral and religious wilderness to which the present radical iconoclasts would condemn you. Men are already widely craving a fresh religious crusade of the spirit which shall bring us back once again into the presence of the eternal values. We shall not get there by . . . pure reactionary obscurantism . . . the trend away from the mere negations of current atheistic criticism, whether under the title of an irreligious humanism, a mechanistic materialism, or whatever else, toward a new and rational gospel of the reality and worth of the spiritual life is already clearly visible on the horizon. . . . It could hardly fail, also, like His gospel, to be founded on the conception of a benign spirit in the universe with which the human spirit has contact and of which it is essentially a part.

To build up a program of religious education, dedicated to the sublime task of hastening this movement back to spiritual reality, involves a vast amount of patient research and experimentation. Vital relationships will have

to be maintained among educational institutions that are sympathetic with this point of view. Intellectual coöperation with outstanding leaders and familiarity with the total current literary output of the movement will be involved. Intimate and sympathetic teamwork within the great boards of the Church will be a practical necessity. Numerous interdenominational and other contacts are indispensable. The rapid, further development of research facilities are necessary. The active moral support and confidence of the entire Church is particularly essential. Suitable endowments will have to be raised. But, above all, those who labor professionally in this field will need to know Jesus Chirst and to try, humbly, to live the life which he makes available to those who devoutly trust him as Savior and Lord.

All this is utterly impossible without widespread and effective intercessory prayer on the part of the churches. Unless such a volume of intercessory prayer as now supports and undergirds the foreign and home missionary enterprises of the Church, is directed toward this cause of Christian education, it cannot hope to do what God expects of it. But with the sympathetic support and confidence of the Christian Church, as the adult members of the Church become increasingly appreciative of educational processes and their possibilities, a new era of victory for organized Christianity will surely be inaugurated.

SUGGESTED LINES OF INVESTIGATION

1. What are some of the current trends in religious education?
2. What dangers are there that the present program of religious education may become secularized and Pharisaical?

3. Show the influence of Jesus upon Stephen and of Stephen upon Saul.
4. How did Jesus' relation to the Father influence his teaching technique?
5. How may the danger of becoming, primarily, technicians be avoided by religious teachers?
6. In what ways did Jesus enrich the lives, the experiences of his disciples?
7. In just what ways may religion foster or facilitate life? What are its unique contributions?

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